

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

The SWORD of the LORD

Edited by JOHN R. RICE.

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By John McNeill
Associate of D. L. Moody

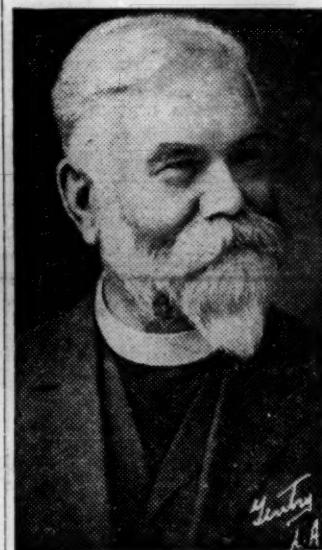
"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17.

The great purpose of the Gospel is to say to those who have never yet done so, "Come to Jesus"; and to say to those who have come, "Come still closer." There are none of us, those of us who have known Him longest, and have served Him best, whose ways might not be both mended and ended at the same time if we could stand more foursquare to Christ's Word and to Christ's service than we have ever yet done.

There is a certain amount of knowledge of the Gospel which I shall take for granted. You know who He is to whom you are now invited. I am speaking of those who have heard of Him for years. Most of us knew His name before we knew our own; and therefore, I say, I shall take for granted a large amount of knowledge of what is the very sum and substance of Revelation, namely, that God so loved the world, that He sent His only begotten Son into it—that is, Jesus Christ—that whosoever believeth in Him should not perish, but have everlasting life. We stand on that common platform of head-knowledge of Christ, of sin, of salvation. I have simply to do this in the help and energy of the Holy Spirit—to urge, plead, appeal to men and

women to come to Christ—to come across all intervening distance of thought, and of want of decision between you and Him, and to let

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John McNeill



Compel Them to COME in

By Evangelist John R. Rice,
Editor

(Message to Sunday School teachers and officers of Highland Park Baptist Church, Detroit, Michigan, September 12, 1948. Mechanically recorded for THE SWORD OF THE LORD.)

"Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his Lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou has commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper."—Luke 14:16-24.

Notice particularly verses 21 and 23: "So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind... And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled."

Going After Sinners Is the Main Duty of Christians

Sunday School teachers need to learn to compel people to be saved, compel people to come to Sunday School, compel them to listen to the Bible, compel them to get converted. It may sound impossible, but when you remember

that Jesus Christ is the One who said it, then you know that we can compel them to come in.

In this parable which Jesus gave are a great many of the difficulties that a soul winner meets. Yet He still commands us to go and get them. Jesus says that many will lie about it. Some will say, "I know it is night, but I must see some ground; I've already bought it, but I must see it tonight at supper time." Somebody else will say, "I bought

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EVANGELISM TODAY

Where Is It Headed?

By Dr. Bob Jones, Sr.,
Founder, Bob Jones University

(A Chapel message at Bob Jones University, December 6, 1955.)

I call your attention to the words of Paul to Timothy in II Timothy 4:5: "Do the work of an evangelist."

Please also note these words in Ephesians 4:8, 11, 12: "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

My chapel talk to you this morning is a little different from the type of chapel message I usually give. There is a great deal of talk now about evangelism, and I want to bring you a special message on the subject of evangelism in our day and also the peril that threatens evangelism.

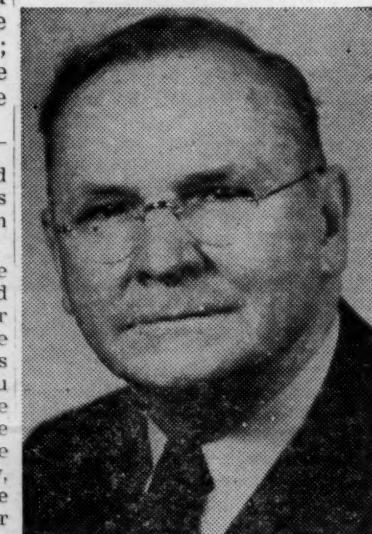
You will notice from the twelfth chapter of I Corinthians that the Lord gave gifts unto men, and you will notice from the verses in Ephesians that the Lord Jesus Christ, when He ascended on high, gave gifted men. Our Lord, according to God's Word, gave these gifted men to the saints, His body, which is His church. Evangelists

are no more given to the world and to sinners than are pastors and teachers and all Christian people.

Every Christian is given to the world as a witness for the Lord Jesus Christ. It does not matter where you live or in what circle you move or what your business is—if you are a Christian, you are given as a witness just the same as an evangelist, just the same as a pastor, and just the same as a Bible teacher. Now, let's keep that clear. There may be more light focused on the pastor and teacher and evangelist than is focused on you; but as far as the

reach of your influence goes, you, as a Christian, have just as much responsibility to win souls to

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Dr. Bob Jones, Sr.

Recently there appeared a humorous article in several church bulletins and religious periodicals entitled, as I recall, "How to Get Rid of Your Preacher." The writer suggested things as shouting "Amen!" so that he would soon preach himself to death responding to the enthusiasm; complimenting his ministry so that he would drop dead of a heart attack; and paying him more money so that he and his undernourished family could buy all the food they wanted and would gouge themselves to death quickly in the wonder of it all.

However, if your pastor is a poor preacher, instead of trying such drastic measures, I suggest that you supply him with an abundance of good sermon books. He will soon be one of the best preachers in your vicinity.

Good sermon books make good preachers! There is not a preacher on earth who could not become a better preacher if good books were constantly in his hands. Books, good or bad, mold the thinking and living of those who read them. Good books lift the life and influence of the reader to a higher, loftier level; bad books invariably drag the reader to a lower sphere of life and influence.

Good books stir the imagination, spark the mind, stimulate the intellect, and uncover new approach-



Robert Sumner

es to old truths. Without ever being guilty of anything akin to plagiarism, scores of preachers have read a sermon, been moved with its message, and then proceeded to prepare one of their own on the same text, the same theme, but with entirely their own presentation. I am not talking about the lazy slacker who steals another man's message and presents it as his own; that is as disgusting as it is deplorable. But the fresh

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PREACHERS!

Are you taking advantage of our special sermon book sale? Any \$6 worth for \$5! We pay postage. Offer good in January only. Hurry!

See Coupon on Page 7

THE EDITOR'S Notes

by John R. Rice

Before you read these lines I will have spent nine days, God willing, in Calgary, Alberta, Canada, at the Alliance Baptist Tabernacle. Evangelist Joe Carlson, for a season has taken the pastorate of this good church and it will be a joy to be with him again. We had blessed times together in the large Avenue Road Church in Toronto.

January 22 through the 29th I will be speaking at the Fairview Baptist Church, Decatur, Alabama, in revival services where Rev. Covell Keenum is the greatly loved pastor and it will be a joy to be with him and the two other co-operating pastors and churches. We want to see friends of THE SWORD OF THE LORD in all that area and we earnestly covet your prayers.

February 6th and 7th I am to have a two-day conference on revival and soul winning in the New Testament Baptist Church, St. Louis, where Rev. Bill Beany is pastor.

Many should attend the large conference on revival and soul winning at Sylvania Heights Baptist Church, Miami, Florida, February 19th through the 26th. Speakers will include Dr. Bob Jones, Sr., Dr. Lee Roberson of Chattanooga and this editor. The church will furnish beds for pastors and wives who will attend the conference regularly. Those ministers who wish rooms provided should write the pastor, Rev. Wayne Van Gelderen, 5859 S. W. 16th Street, Miami 44, Florida, telling him exactly when you will arrive, when you will leave and who is in your party. May God send us a pentecostal blessing in beautiful Miami, the tropical paradise in winter.

Some Pastors Ride Who Should Help Pull

Pastors are human beings. Those who deal with pastors have the same problems which pastors have with church members. Some church members ride and do not help pull the load and then criticize the pastor who is doing his best to lead the church for God.

We find that some pastors who are blessed by THE SWORD OF THE LORD boast it, help get subscriptions and regularly renew their own subscriptions. Other pastors read the paper because it is provided by others. They do not renew their own subscriptions, but hope to get the paper free. They do not boast the paper before their people. They do not get subscriptions. They ride when they should be helping pull the load. That attitude is as wrong for pastors as for their church members.

We suggest that every pastor who is blessed by THE SWORD OF THE LORD renew his own subscription as far ahead of time as possible.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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The Men Who Know Will Tell You That

It Works!

By Evangelist Robert L. Sumner, Associate Editor

"It helps to build an evangelistic church . . . builds family altars . . . backs pastor's stand against worldliness and modernism . . . makes people hungry for . . . soul winning power."

"It is a true friend of the pastor who has an earnest, evangelistic heart."

". . . we have had 125 conversions, the Sunday School and church have tripled . . ."

"A real Holy Spirit revival was the result . . . Many souls were saved . . . The church has almost trebled in membership. The revival fires are still burning warmly . . . impossible to tell in one letter how the Lord has blessed . . ."

Paul instructed the Corinthians, ". . . in the mouth of two or three witnesses shall every word be established" (II Cor. 13:1). The vital importance and place of testimony in every phase of life and work cannot be successfully denied. When someone tells frankly and honestly what they have seen or experienced it carries a great deal of weight, especially if the witness is one trusted and respected.

Probably THE SWORD OF THE LORD has been used of God to bless, help and encourage more people than any other human means of modern times. Myriad are those whose lives have been changed, who have been saved, who have received a burden for souls, who have learned how to pray effectively, who have quit worldliness and formalism, or whose faith has been saved from

shipwreck through this weekly Christian magazine. Especially does THE SWORD OF THE LORD work miracles in transforming churches, when given a chance.

Several trustworthy, successful, greatly-used pastors have written to say that THE SWORD OF THE LORD has done wonders for their church. For example, yesterday I received a wonderful letter from Rev. Ed Nelson, the pastor of the Hoffman Heights Baptist Church, Denver, Colorado. He wrote:

"I am more than glad to commend the ministry of America's Outstanding Evangelistic Weekly, THE SWORD OF THE LORD. It has been a great blessing to my own life and to the lives of those with whom I have had the privilege of ministering.

"While I was a student at Bob Jones University, I was introduced to THE SWORD OF THE LORD, and I have on file copies of THE SWORD since then. THE SWORD OF THE LORD has inspired me to a more consistent testimony, has encouraged me to be bold for Christ, has taught me the right stand to take in controversial matters, has challenged me to stand against worldliness and modernism, and has given me rich sermon material from the world's greatest preachers. I have sent many subscriptions to preacher and missionary friends, for I realize that God can use THE SWORD to do the same thing in their lives as it has done and is doing in my life.

"At various times a number of the members of our church have subscribed to THE SWORD OF THE LORD. I have found this to be a great blessing in our church. One woman, a worldly Christian to whom I sent a subscription, has

sermon is the highest form of literature." God's Word says, ". . . it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). Every home should have books of good sermons. Some sermons should be read aloud. Such books may be lent to unsaved friends. If you order \$6 worth or more of the sermon books listed elsewhere in this paper, you can save on some of the best preaching during our January sale only.

Books for Ministerial Students

We are getting grateful letters from students for the free books we have sent out to ministerial students in actual training. Many, many more applications have come in and now that our Christmas rush is over we will be sending them out rapidly again. We are donating thousands of dollars worth of books, carefully selected and upon special request. Many are helping. We are depending on God to keep His promise. He said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). He said, "The liberal soul shall be made fat; and he that watereth shall be watered also himself" (Prov. 11:25). If God tells you to help, send your offering for books for ministerial students or for the Free Literature Fund.

Youth's Corner

The Editor Answers
Young People's
Questions

I cannot pray in public. What is wrong?

I do not know, but usually the trouble is one of two things. Either you have some sin that you feel guilty about and do not feel able to approach God in prayer, or you are simply self-conscious, thinking about self and not thinking primarily about God. But if occasion arises where you ought to pray in public, I would do it if I could only pray one sentence. In cases where one can pray with real peace and blessing, in private, but cannot pray in public, often the fear of man is in the way. One is thinking about what others will think of the prayer and trying to form a prayer that will please men instead of simply asking God for what one wants. By all means, simplify your idea of public prayer, that is, in short, simple words, ask for exactly what you and those with you have a right to ask for, and close your prayer without any oratory or long words or any effort to impress the people. You can pray in public if you ought to, and you will quit thinking about what others might think of your prayer.

1. It helps to build an evangelistic church, introducing the people to the great evangelists and their messages.

2. It builds family altars in the homes.

3. It backs my stand against the world and modernism, thereby immeasurably helping my ministry as a pastor.

4. It brings at least three great Bible teaching and evangelistic sermons into each home every week.

5. It makes our people hungry for the fullness of the Spirit and for soul-winning power. THE SWORD, more than any other paper or magazine in the world, will make Christians long to be soul winners.

Not only have I recommended THE SWORD OF THE LORD to the people of my own church, but I recommend it in every evangelistic campaign. It will consistently build an evangelistic zeal among God's people. It will follow up a revival meeting—it will be a good assistant pastor in any church."

Pastor Ed Nelson says of placing THE SWORD OF THE LORD into the homes of his members: "It works!"

The day before his letter came I received a good communication from Rev. Wayne Van Gelderen, the pastor of the Sylvania Heights Baptist Church, Miami, Florida. Wrote Pastor Van Gelderen:

"Most of our people have taken and are taking THE SWORD OF THE LORD. We've had Dr. Rice with us about once a year for the last four years, and we always have a subscription drive at that time. I have become convinced over this period of time that THE SWORD OF THE LORD is a real assistant and supporter in the stand and emphasis that we take here at our church.

"Often members come and tell of some great blessing or some decision made during the week through the ministry of THE SWORD. Doctrinal problems and problems concerning worldliness have also been solved through its ministry.

"As a pastor I'm an ardent supporter of THE SWORD. It is a true friend of the pastor who has an earnest, evangelistic heart."

Pastor Wayne Van Gelderen says of placing THE SWORD OF THE LORD into the homes of his members: "It works!"

Rev. Lloyd R. Smith, the pastor of the North Acres Baptist Church in Des Moines, Iowa, wrote:

"The paper has helped me in many ways. When I was called to my present church . . . the Lord led me to propose to the church that we take \$20 of the missionary money to send the paper to twenty families in the church. Since then, in the past eight months we have had 125 conversions, the Sunday School and church have tripled, prayer meetings running from forty to eighty-five each week. Praise the Lord for all His blessings!"

Pastor Smith says of placing THE SWORD OF THE LORD into the homes of his members: "It works!"

Rev. Hoke Parton, pastor of a Baptist church in Chattanooga, Tennessee, wrote:

"When I first subscribed to THE SWORD OF THE LORD our church was just an ordinary, cool, mechanical Baptist church. No-

body's heart was broken over the lost . . . I sent THE SWORD to several men in our church. I also gave copies to the members of our church.

"It wasn't long until the Holy Spirit began to work. Our church began to get burdened for the lost. Cottage prayer meetings were organized by the young people . . . In a short while four young men were called to preach.

The prayer meeting grew until there was no home large enough,

so we moved it to the church.

A real Holy Spirit revival was the result. Many souls were saved . . . The church has almost trebled in membership. The revival fires are still burning warmly.

"It would be impossible to tell

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WHO HATH WOE?

By Rev. T. L. Swain
Pastor, Southside Baptist Church, Louisville 15, Ky.

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red; when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shall thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." —Prov. 23:29-35.

That dear friend, is the true picture of the "man of distinction" who drinks, as opposed to the pretty magazine ad. Advertising pays big dividends as Satan has found out by his clever use of the newspaper and magazine ads on the attractiveness and desirability of strong drink. His big lie can be seen in a common ad called "the man of distinction," showing a handsome, well-groomed and dressed, and apparently extremely happy and contented man of the highest caliber. That is not a true or accurate picture, for the real result of liquor and the type it produces is seen in the above Scripture and can be contrasted with the misrepresentation of the magazine ads. Will you notice with me the accurate Bible description of the real man who drinks.

The Woe of the Drinker

Our Scripture begins "who hath woe?" and names six possessions that a man will have who tarries "long at the wine." If we could but see all the woe and misery caused by strong drink our hearts would be broken. The booze boys who decry drunkenness, yet spend millions to make America the drunkest nation in the world, ought to have to pay for some of the woe and wreckage they cause. See whiskey's finished product in the man who drinks as he wallows in the gutter of woe.

"Who hath sorrow?" More heartache and sorrow has been caused by booze than you and I will ever know. How many a poor woman has shed bitter tears of sorrow, her heart broken by the sight of her drunken husband staggering home. How much sorrow has come to him who wakes up to his great loss as his treasures have been eaten up by the glutton strong drink.

"Who hath contentions?" Liquor makes a man or woman cantankerous—full of strife, temper, cursing, and argument.

"Who hath babbling?" Whiskey makes one's conversation muddled—a drunk babbles and does not

make sense. It makes a monkey out of you.

"Who hath wounds without cause?" The drunk awakens to find himself full of bruises that he cannot account for—he fell down, or bumped into a building, and has wounds without cause.

"Who hath redness of eyes?" Have you noticed the bloodshot eyes of the man with the "hangover," the bleary, red-eyed glazed look of the "social drinker" with too many cocktails? It also makes a man's nose red. This may not be a popular subject, but I had rather be a "blue nose" than a "red nose."

Who has been thusly described? "They that tarry long at the wine." Verse 31 gives the solution to the drink problem—not moderation but total abstinence.

"Look not thou upon the wine. Don't even look at it."

Has ever a more accurate description been given of a drunk than this? It makes an absolute fool of one, as verses 34 and 35 show. What could be more stupid than a man trying to take a nap on top of the water of the sea, or on the top of the mast of a ship? I read in the paper of a drunk who climbed a TV tower and tried to sleep on the tiny platform at the top. The most foolish sight ever seen is a drunk man and the stupid things he will do while drinking.

The Drinker Sins Against Many

The only sane solution then is total abstinence. There is no such thing as drinking in moderation. You may as well speak of committing adultery in moderation. Drinking in any form is a sin against God, against yourself, against others, and against one's home and family.

1. Drinking is a sin against God. Anything that leads one away from God, or causes him to be unable to be close to God is a sin. Drink has never led anyone closer to the Lord but has sent many away from God and has been the curse that condemns thousands to Hell every year.

2. Drinking is a sin against yourself. In this great world of marvels and wonders, the greatest marvel is the human body, God's masterpiece. Drink destroys and impairs the body and is a sin, since your body is the "temple of God." Drink in any quantity affects the body—drink is poison to the body and thus sin.

3. Drinking is a sin against others. It is legalized murder on the highways. Many a drunken driver has killed (murdered) others on the highway often without suffering a scratch on himself. I could recite hundreds of cases from our daily papers where drinking has been the cause of accidents in which innocent people have suffered or been killed. "What I do is my business," said a man when friends protested that he was drinking too much. A short time later this man who had had "only a few beers" had careened off the street and onto the sidewalk striking down and murdering in an "accident" two kindly spinster sisters on their way to prayer meeting. Drinking is a crime to society and a sin against others.

4. Drinking is a sin against one's home and family ties. I am reading a story now clipped from our Louisville, Kentucky, Times of a young lad who shot and killed his drunken father with a shotgun as

Whole Church to Get Sword

A Texas pastor writes as follows: "I don't know who it is that I am indebted for the subscription of THE SWORD OF THE LORD, but I do appreciate it very much. In fact, so much that in our services this morning I talked with our treasurer and asked the church to send it to all the families of the church. So our treasurer, Mrs. _____ is sending you the cash and mailing list of church families as of December 12, 1955. Best wishes and the Lord's blessings on you in your work."

Sincerely,
H.F.B.

(The pastor would probably not mind us giving his name nor the name of the church, but without his permission we do not do so.)

Many Other Pastors Should Do Likewise

Here is a whole church which will be blessed by THE SWORD OF THE LORD through the ensuing year because of the thoughtfulness of the spiritually minded pastor and the church which follows his leadership.

There are thousands of churches which should follow this example. In some cases the thing could be easily settled by a conference of pastors and a few church leaders. In other cases it would simply take a few words by the pastors and a few of the church people. In other cases men's Bible classes could take that as a project. At little expense THE SWORD OF THE LORD can be sent to every family in the church at the church rate of \$1.50 a year, our special group price for the whole church or a large percentage of the church membership.

We will be glad to furnish sample copies for pastors or lay leaders who will try to get THE SWORD OF THE LORD sent to all the regular families of the church. Write us for any information or help in this matter, but please follow this example.

his father was attacking the boy's mother. Anything that will cause a man to beat up his wife and curse his son whom he otherwise loves, is bound to be a terrible sin.

Oh, the multiplied misery of broken homes and strained family ties due to alcohol. Many an otherwise nice husband has been turned into a brute by liquor. Many a man has broken his furniture, abused his wife, bruised his children, broken up his home, and cursed and blighted his life by drinking whiskey. What a terrible sin. If a man gains fame in a hundred ways, but loses out in his family, no other achievement can atone for his great failure as a father and man—and whiskey has caused so many to fail here. And God forbid, but we will have to say it—America is cursed today by her drunken mothers. A small boy was heard, while walking down the street with his mother, to say this, "Mother, I'm so ashamed of you I don't even want to walk with you." She was reeling and grinning from too many drinks, while he had come home from school and not finding her home had gone to the neighborhood bar to beg her to come home and fix supper. Drinking is a sin—a terrible sin.

Drunk From Her Father's Bottle

I heard this story not long ago. A young girl was crowned beauty queen in her high school, so she and her date had gone out to celebrate. Late that night her father was awakened and called to the scene of an accident. In a ditch lay the dead body of his lovely daughter—pinned underneath the wreckage was the body of her date. On the pavement lay a broken bottle and the smell filled the air. The father was seen wringing his hands together and heard to say, "If I could just get my hands on the criminal who sold them that bottle, I'd wring his neck."

After going home he decided he needed a "shot" to bolster his nerves, so reached into his usual spot for his bottle of "tonic." The

Christ Builds His Church

By Editor John R. Rice

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.—Matt. 16:18-20.

The Church Built on Christ the Rock

On verse 18, the Scofield Bible has this note:

"There is in the Greek a play upon words, 'thou art Peter (petros—literally, 'a little rock'), and upon this rock (Petra) I will build my church.' He does not promise to build His church upon Peter, but upon Himself, as Peter himself is careful to tell us (I Pet. 2:4-9)."

Peter is a loose stone, but Christ Himself is the Bedrock, the Foundation Stone upon which the church is built (I Cor. 3:11).

The church is not built on Peter. The Roman claim that the Catholic church is built on Peter is blasphemous, because it really denies what Christ is here saying, that the church is built on Christ Himself. First Corinthians 3:10 and 11 say, "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." There can be no other foundation but Christ, the Rock.

Note these facts (1) There is absolutely no historical evidence that Peter ever went to Rome. (2) There is no scriptural mention of his being at Rome. He is said, rather, to have been at Babylon, the other direction from Jerusalem (I Pet. 5:13). (3) Paul, writing to Rome, takes all of Romans, chapter 16, to greet many, many Christians by name. Why did he not greet Peter, if Peter were there and were Bishop of Rome, as Catholics claim? (4) When Paul went to Rome as described in Acts 28 his meeting with Christian leaders is told, but no mention is made of Peter! Peter was not at Rome.

Meaning of the Word "Church"

But the best evidence that the Roman Catholic church is not built on Peter is that the Bible never mentions any human organization like the apostate, worldly Roman church, and it is absolutely unlike the simple New Testament pattern of local, independent churches.

The meaning of the word *church* is important. It never in the Bible means a denomination. Our use of

bottle was gone and this note in its place: "Daddy, we wanted to celebrate so we borrowed your bottle—sure you won't mind." Isn't that something for that father to remember the rest of his life?

Christian friend, it's high time we did something to awaken people and stop this terrible onslaught into the very privacy of our homes, as the newspapers, TV, and magazines have sold out to the booze peddlers. There are enough Christians who, if we would take a stand, could drive this damning and damnable business underground.

The late Dr. R. C. Campbell said once that he had seen a sign on a building which read, "This building has been condemned. This building is coming down." Isn't it time we as Christians hung that label on the liquor industry—"this thing has been condemned and must come down?" Let's rise up as men of God and drive this curse underground where it belongs. Even so,

the term *church* in the phrase, "The Roman Catholic Church," or the phrase "The Methodist Church," is thoroughly unscriptural. Remember, the word "church" never means denomination. Catholics are not the church of Christ. Baptists are not the church of Christ. The sectarian group that calls itself "the Church of Christ" is not that. The claims of Episcopalians, Greek Catholics, Seventh-Day Adventists, or any other denominational group, that they are "the true church," are untrue. The word *church* as used in the Bible, never one time refers to a denomination. The word means "a called-out assembly."

Thus it is used many, many times in the New Testament of local congregations, like the "church at Jerusalem," "the church at Rome," "the church of God at Corinth," "the churches of Galatia," and "the seven churches of Asia." Notice that several local congregations are each called a church, not fractions nor branches of a mother church. Each local assembly was completely and separately a church.

But the assembly of Christ which will be called out to meet Christ at the rapture and will be gathered in the heavenly Jerusalem is also called a church (Heb. 12:22, 23). The church in that sense includes all the saved people. In this sense the word *church* is synonymous with the body of Christ as you will see from Ephesians 1:22, 23 and Colossians 1:18. That is the sense in which the word *church* is used here. It refers to the great assembly of Christians who will be called out to meet Christ, all the first born whose names are written in Heaven (Heb. 12:23).

Christ Is Now Building His Church

Again notice the words "I will build." Literally the translation might be better, "I will be building," indicating a continuous process. The Lord is not discussing the origin or beginning of His church, but the process of its growth. Some agree that the church was "founded" during the ministry of Christ when He called out the apostles or others baptized by John the Baptist. But they have in mind an earthly and denominational matter to which the Scripture here surely does not refer at all. Dr. Scofield and other good scholars speak of Pentecost as the birthday of the church. However, the Bible never mentions, not one time, any point as being the time when the church was founded or originated or begun. If the Bible never tells when it began, then it is foolish for us to argue for it. Men who set a time for the beginning of the church usually intend to use it to back up some other pet doctrine or to boost their own particular denomination. It seems clear from I Corinthians 15:51 and I Thessalonians 4:14-17 that all the saved of all ages will be gathered up to meet Christ and will assemble at the heavenly Jerusalem as described in Hebrews 12:22, 23. If so, then the first soul saved (either Adam or Eve, we think), was the beginning of the church, the body of Christ.

At any rate, Christ is now building His church. The growing of this church, or body of Christ, or "household of God" (Eph. 2:19), or "building" (Eph. 2:21), or "holy temple in the Lord" (Eph. 2:21), or "habitation of God through the Spirit" (Eph. 2:22) is now taking place, described in Ephesians 2:19-22, and I Peter 2:5-8. Notice from these passages that the building is now growing or being built. Jesus is building His church or assembly of saved persons, building it on the Rock, Christ Jesus Himself. Each Christian is a "lively stone." First Corinthians 12:12-27 discusses this growing of the body of Christ, and verse 13 there says that "we are all bap-

tized." (Continued on page 12)

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Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

EVANGELIST FREDDIE GAGE of Waco, Texas, and song leader Jimmy Snelen recently held a glorious eight-day revival with the Emmanuel Baptist Church of Waco, Texas, Tilson F. Maynard, Pastor. During the time these Baylor University students ministered in the church there were 45 professions of faith in Christ, 40 additions by letter, 48 family altars established, 155 rededications, and 4 who surrendered for special service. A near record of 696 was present in Sunday School the final day of the campaign. Pastor Maynard highly commends this evangelistic team to any church wanting old-fashioned revival preaching. He reports that the revival is still going on in his church with souls saved and others added to the church every week.

EVANGELIST DAN VESTAL of Houston, Texas, writes that God gave him 150 precious souls on profession of faith in Christ during a revival recently in San Juan, Cuba. Rev. R. Medina was the pastor of the sponsoring church.

EVANGELIST JOE MILLER, Maple Avenue, Camp Hill, Pennsylvania, writes to report a meeting he held in the Newtown Evangelical United Brethren Church, Rev. John Feric, pastor. He reports a good stirring among Christians, good attendance throughout the meeting, and 3 conversions.

EVANGELIST BUCKNER FANNING, Box 222, Dallas, Texas, writes the editor to report two of his last meetings, both for a period of one week, in the Prescott Memorial Baptist Church, Memphis, Tennessee. Dr. J. B. Hester, pastor, there were 36 who came upon profession of faith and for baptism, 24 added to the

church by letter, and 55 rededications of life. Next he went to the Grandview Baptist Church, El Paso, Texas, where the Rev. J. B. Fine is the pastor. In the week there they saw God's blessing with 28 professions of faith, 12 additions to the church by letter, and 46 rededications.

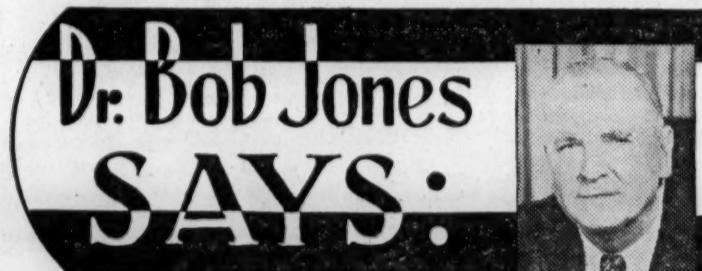
Rev. Raymond Brannen, pastor of the Garden City Chapel, Chester, Pennsylvania, writes of the pleasure he and his church had under the ministry of **EVANGELIST AND MRS. JACK YOST**. Souls were saved and Christians got right with God.

Rev. Robert N. Hammons, pastor of the Trinity Baptist Church in Lawton, Oklahoma, writes to report a blessed meeting with **EVANGELIST FREDDIE GAGE** and singer, Jimmy Snelen, students at Baylor University, Waco, Texas. Pastor Hammons described it as the most glorious revival the church ever experienced with the largest crowds and best results. During the eight days there were 70 additions to the church, 38 of which were by baptism and 32 by transfer of letter. There were 8 other professions of faith who did not join the church, 104 rededications, 34 families who pledged to begin family altars, 76 young people who openly pledged not to dance, smoke, drink or use dope and 1 who surrendered for special service.

Revival services were conducted by **EVANGELIST HUGH F. PYLE**, 1721 South Gordon Street S. W., Atlanta 10, Georgia, in the Gunpowder Baptist Church, Freeport, Maryland. There were 26 first-time professions of faith plus a few others who made decisions in the homes, and about 25 rededications of life. A great number pledged to begin family altars as well. The pastor, Rev. Richard M. Kidd, recommends Evangelist Pyle without hesitation to any pastor or church for revival services. He described him as an excellent personal worker as well as a fearless

(Continued on page 5)

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Recently, I received a letter from a Bob Jones University graduate who is a foreign missionary. He says: "I can honestly say that I would never be here nor would I be able to stay here if it were not for the practical lessons and way of life that I learned at Bob Jones University. I will always be thankful and my prayers will always be with the University in all that it does for the Lord Jesus Christ."

It is testimonies of this kind that keep us going. We often think of the wonderful words—"Let us not be weary in well doing, for in due season we shall reap if we faint not." There is such a need in our day for consecrated, uncompromising, orthodox, born-again, evangelical Christians with a passion for souls. There have gone out from Bob Jones University to the ends of the earth young people of this type. Let me remind all of you Christian people who have prayed for us and who have contributed financially to the work and who have recommended the right kind of students to Bob Jones University that you have an investment in all the work that is being done by these young people. When Jesus comes, some of you Christians whose names are not associated in the public mind with Bob Jones University will realize how

much you have done to help us carry on the work, and our Lord will reward you.

Please keep praying for us. Pray more earnestly this year than you have ever prayed before. It isn't easy in this day to stay steady. We have in our day a form of godliness without the power, and this has been brought about because so many of our orthodox people have compromised. They haven't had the courage to stand. God

helping us, we are going to be true at Bob Jones University. We are not going to waver. We are not going to surrender. So keep praying for us; and please help us bear the financial burden we have to carry. Remember, we have an expensive building program, and we need more money for our Student Loan Endowment Fund and for our Missionary Fund; so let us hear from you. Please also keep on co-operating with us in our effort to contact the right kind of young people that can be trained in Bob Jones University to go into the world and stand firm for the Lord Jesus Christ and win the lost to Him. We will be expecting to hear from you. Thank you and God bless you.

BOB JONES, FOUNDER
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Book Reviews

BOOK REVIEWS IN THIS COLUMN WILL USUALLY BE BY JUDGES OF THE SWORD BOOK CLUB AND WILL BE SIGNED.

ABANDONED TO CHRIST by L. E. Maxwell, William B. Eerdmans Publishing Company, Grand Rapids, Michigan. 248 pages, \$3.

A new book by the principal of the Prairie Bible Institute, and a worthy successor to his other books *Born Crucified* and *Crowded to Christ*. It contains 26 splendid chapters, each of which is told out in plain straight forward language that goes right to the heart. The purpose of the author is to challenge the believer to a greater love for and devotion to the Lord Jesus Christ. The opening chapter explains what true consecration is, and the following chapters reveal how it may be experienced in the life. None will be able to read this book without seeing clearly what the call of Christ is, and being challenged to answer.

DR. T. ROLAND PHILIPS

NEVER A DULL MOMENT by Eugenia Price, Zondervan Publishing House, Grand Rapids, Michigan. 121 pages, \$2 (clothbound), \$1 (paper bound).

This is one of the most refreshing books you will ever read. And it is written especially for refreshing young people—and for the fresh ones, too! Written in a free, easy conversational style of today by one who is up to the most essential problems of youth. With good, clean, wholesome horse sense based upon scriptural teachings, Genie gets straight to the heart of questions most asked by teenagers who are saved or would like to be. What would you say if some youngster asked you, "Why is sex wrong if God made it?" Would you be embarrassed to answer? Would you be able to answer even if you were not embarrassed? Or do you feel it is not a proper question to be discussed with young people? If the answer to any of these questions is yes, then you dead-sure need to read this book, for this is just one of the many, many questions that young people desperately need to have answered, and if we do not give the right answer, Satan will surely lead them to the wrong one.

Or, how would you explain to a youngster just what is right and what is wrong? Or perhaps he wonders whether or not Christian young people can ever hope to be popular. Or how can one really like to read the Bible or actually walk with God? Or maybe the big problem of the moment is why one should pray if God already knows everything! How many, many have wondered why God permits us to suffer. Well, you will find the answers to these and many other questions in this book. They are good answers, Bible answers, logical answers, practical answers—answers that make sense and will satisfy. This book richly deserves to be widely read.

EVANGELIST BILL RICE

ARE THE NEW TESTAMENT DOCUMENTS RELIABLE? by F. F. Bruce, William B. Eerdmans Publishing Company, Grand Rapids, Michigan. 122 pages, \$2.

The present-day theological battleground is becoming increasingly concentrated in the field of the inspiration of the Scriptures. Claims and counter-claims are being made by liberals and conservatives; with resultant confusion in the minds of many earnest and thoughtful Christians, especially young people. Clearly and concisely are stated the reasons for accepting the New Testament documents as historically reliable as any of the many ancient manuscripts which are extant. The facts and the documentation are cogently stated in this thoughtful, scholarly, authoritative, and at the same time very readable book.

DR. V. RAYMOND EDMAN

PREMILLENNIALISM OR A MILLENNIUM by Charles L. Feinberg, Dunham Publishing Company, Findlay, Ohio. 354 pages, \$4.

This is a worthy work. Here is a careful study of premillennial-

"The Challenge of Your Booklet . . . Reached Me at a Critical Moment"

By Miss Viola Walden, Secretary to the Editor

Dr. John R. Rice's 24-page salvation booklet, "What Must I Do to Be Saved?" works day and night, all over the world. Translated into 22 foreign languages, it carries God's Word (so much of it is Scripture) into the hearts of thousands of unreached, and is doing a tremendous work in saving souls.

There came to our office the other day a fine testimony to this effect from Missionary Noble Crawford, stationed at Campinas, Brazil. Recently he was preaching at a Youth for Christ street meeting, which is regularly held in São Paulo, and during the service Dr. Rice's booklet, "What Must I Do to Be Saved?" was being handed out to the listeners. Mr. Crawford's 10-year-old daughter handed the Portuguese translation of this booklet to a gentleman who had stopped to listen. Though British, he has lived for years in Brazil. Now I will let the missionary speak:

"He took the tract home and read it, then wrote the enclosed letter. He assumed the speaker was John R. Rice, as we were using your tracts . . . I immediately wrote him, enclosing other literature. About two days afterward, I providentially found your tract in English, which was what he had requested. I mailed it to him, and to make a long story short, he visited Don Phillips in the Y.F.C. office, then wrote that he would like to come to Campinas and talk with me, which was soon arranged. Now he is saved and growing in the Lord."

The new convert wrote to Dr. Rice, and his letter was enclosed with the missionary's. Here it is:

"Dear Dr. Rice:

"I presume you were the speak-

ism and amillennialism. This book has been used as a text in various colleges and seminaries. The author is a thorough student of the Word. He is premillennial, yet he deals fairly with amillennialism and post-millennialism. He is well acquainted with all outstanding works on the second coming of Christ. The reading of this book will establish the faith of the believer and will energize him in the work of Christ. Dr. Feinberg's conclusion shows that the premillennial position is entirely consistent with the Word of God.

DR. LEE ROBERSON

SERMONS ON BIBLE THEMES by John H. McComb, Scarsdale, New York, 99 pages, \$1.75.

John H. McComb is a scholar and a preacher of the Word. His writing and preaching are marked by clarity of thought, accuracy of insight, straightforward simplicity of statement, cogency of logic, and personal application of the lesson. These messages are thought-provoking, analytical, stimulating and above all, scriptural.

DR. V. RAYMOND EDMAN

er at the service just terminating when I passed by the Municipal Theatre last evening, also that it was your daughter who handed me a copy of your booklet, reading of which interested me considerably.

"Have you a copy of it, or other similar publication, in English? Although I understand Portuguese thoroughly (it is over 34 years since I first arrived in the country) I prefer to read in my own language.

"Since returning from the war, my existence, admittedly mainly through my own fault, is becoming progressively more unbearable. Therefore, the challenge of your booklet would appear to have reached me at a critical moment . . .

Thank God for another soul!

We do not know any booklet in print, anywhere, which is winning as many souls for the Lord as is "What Must I Do to Be Saved?" Rarely does a day go by without someone writing to say he has been saved through reading it. Generally we only know of those who come to Christ through the English edition, since missionary committees handle the other letters in foreign countries.

If you want to have part in winning souls, then help us spread this booklet far and wide. We have a Free Literature Fund for this purpose. We try not to turn down calls for it, as God provides the means. Wouldn't you be thrilled if you knew your gift helped make possible this man finding the Lord? I would. Somebody's gift did.

May the dear Lord help you to know how best to spread His Word during 1956. Have a part in bringing in the sheaves, won't you?

If you wish to help, address your contributions, large or small, to Free Literature Fund, Sword of the Lord, 214 West Wesley Street, Wheaton, Illinois.

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With the Evangelists

(Continued from page 4)

and strong preacher of God's Word.

Rev. George V. Neal, pastor of the Independent Bible Church of Columbus Junction, Iowa, reports a recent revival campaign with **EVANGELIST RALPH M. DAVIDSON** of Coffeyville, Kansas. He reports that they saw a wonderful stirring among Christians when over 50 publicly surrendered to the Lord with the agreement that they were coming to get right with God and one another. Many apologies were made. There were at least 4 first-time professions of faith in Christ during the meeting.

The pastor of the Calvary Baptist Church of Waycross, Georgia, Rev. L. C. Ballenger, reports a wonderful eight-day revival with **EVANGELIST C. B. CUNNINGHAM**, of Chattanooga, Tennessee. The church was filled for every service throughout the meeting and 33 stepped out either for first-time profession of faith or baptism, ranging in age from 10 to 72, four came by transfer of letter and another 75 for rededication of life. In addition, two young ladies surrendered for full-time service wherever God leads.

EVANGELIST DOUGLAS BUSHBY, Australian evangelist,

This is one contest where many people can win a prize! You don't have to compete with other people. For everyone who sends us a puzzle entry—complete and correct—we have a gift, **Verbal Inspiration of the Bible and Its Scientific Accuracy**. This 28-page booklet by Editor John R. Rice answers the question, "How True Is the Bible?" and shows that it is correct and accurate in all scientific detail.

We cannot return entries. For those of you who file your copies of **THE SWORD OF THE LORD** or pass them on to others, we suggest that you copy your answers in proper order on another piece of paper. As far as possible we will try to place the puzzles where, by clipping them, main articles and sermons will not be mutilated.

Now here are the rules:

- Fill in the empty blanks according to the clews given. PLEASE print clearly.

2. Print (not write) your own name and address in the blank below the puzzle and mail to: PUZZLE EDITOR, The Sword of the Lord, Wheaton, Illinois.

3. To receive the booklet, **Verbal Inspiration of the Bible**, your entry must be postmarked by midnight, Thursday, January 19, 1956. The answer to Puzzle No. 6 will appear in the January 27 issue of **THE SWORD OF THE LORD**.

is making his third evangelistic tour in America, and is available for some dates in 1956. He has spoken for Dr. Bob Shuler and Dr. Oswald Smith, published an article or more in *Moody Monthly* and other Christian magazines. His American address is 3577 Indian Queen Lane, Philadelphia 29, Pennsylvania.

EVANGELIST ROBERT L. SUMNER of the Sword of the Lord Foundation just completed two weeks of evangelistic effort in the Nepperhan Avenue Baptist Church, Yonkers, New York, Kenneth Ohrstrom, pastor. The Lord blessed with souls saved and Christians revived. There were a total of 17 conversions and additions to the church, plus 8 rededications and 3 family altars established.

Pastor Ohrstrom heartily recommends Brother Sumner as an outstanding evangelist. His clear presentation of biblical truth and his clear logical invitations reflect to the glory of Christ. He stirred the hearts of Christians and a number of unsaved who were brought in by them were converted. He is the type of evangelist that you will gladly welcome back to your pulpit for he is not afraid of hard work and difficult places, but preaches with

fervor and zeal to any audience. Evangelist Sumner spoke at both Kings College and Shelton College during his two weeks in the metropolitan area.

EVANGELIST TOM C. FAIR, 3431 S. E. 36th Avenue, Portland 2, Oregon, writes the editor that he has just arrived home from six two-week meetings which God greatly blessed. During that time there were 310 professions of faith in Jesus Christ, and many other rededications, ranging from backsliding to surrender for full-time service on the part of young people. The two most successful meetings of the trip were in Prineville, Oregon, and in Monmouth, Oregon.

EVANGELIST AL WELLS, 3088 South Bannock, Englewood, Colorado, has just finished a good meeting with the Calvary Baptist Tabernacle of Greeley, Colorado, Rev. John Collins, pastor. During the meeting there were 11 forward for salvation, 9 rededications, and 6 for church membership and baptism. Two families were reunited during the meeting and 3 of the 11 conversions were Roman Catholic, the evangelist reports. Brother Wells has time open after February 5th.

The pastor of the Christian and Missionary Alliance Church of Green Bay, Wisconsin, Rev. J. T. Cunningham, writes of a blessed

News Notes

Theodore Choy of Hong Kong has been appointed to the staff of International Students, Inc., to work with the more than 3,000 Chinese students now in the United States. His goal is to win them to Christ while they are here, so that they will be missionaries to their own people when they return to Asia. A graduate of Wheaton College and the Evangelical Free Church seminary in Chicago, Choy was for five years pastor of the 400-member Swatow Christian church in Hong Kong. Under his ministry this indigenous church on the fringe of the Bamboo Curtain dedicated debt-free a

meeting with **EVANGELIST EDIE WAGNER** and musicians Marvin and Marvel Swartz. During the campaign there were 15 first-time decisions for Christ, 38 rededications of life, and many who covenanted with God to begin family altars. The pastor highly recommends this team.

Rev. Harry L. Lindsay, Jr., pastor of the Community Baptist Church, Carlisle, Pennsylvania, writes the editor of a meeting conducted by **EVANGELIST JACK YOST** of Berwick, Pennsylvania. During the revival there were 14 conversions. It was the second meeting conducted by the evangelist at this particular church.

EVANGELIST BOB OUGHTON, P. O. Box 50, Belleville, Illinois, reports that he has seen some 600 conversions during his ministry in 1955. Recently he was with the Draper Baptist Church in Draper, North Carolina, on a Sunday morning when 12 were converted. He spent 8 days at the Gospel Tabernacle, Gastonia, N. C., Dr. Earl Armstrong, pastor. There were many decisions for separation and soul winning and 14 were saved the closing Sunday.

EVANGELIST TORREY M. JOHNSON and Stratton Shufelt will conduct an evangelistic crusade in the New National Guard Armory at Newberg, Oregon, January 29 through February 12.

Rev. Jack White, pastor of the newly organized Travis Baptist Church of Midland, Texas, writes of a wonderful revival conducted by the Howard Payne College "Jackets for Jesus" evangelistic team. The team is made up of athletes from the college who are earnest soul winners, live clean, separated lives. During the meeting there were 75 conversions, 4 boys who surrendered to preach, one young lady who surrendered for foreign missions, 11 others who yielded their lives for special service, and many backsliders got right with God. This wonderful revival took place in a new church meeting temporarily in an elementary school building and averaging only 110 in Sunday School.

EVANGELIST HUGH F. PYLE (1721 So. Gordon St., SW., Atlanta 10, Ga.) led revival services December 7-18 at the Lagoon Baptist Church, Gulf Shores, Alabama, with pastor Seth Murphree. Despite severe weather and the Christmas "rush," members declared it to be the best attended and most effective revival in the history of the church. There were public decisions recorded at almost every service. 26 or 27 saved, 20 public rededications and also 5 new members by letter. A number of homes dedicated to God.

Answer to puzzle Number 4:																																							
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Be sure to let us know ahead of time! Unless you notify us five weeks in advance, you will likely miss some copies of **THE SWORD OF THE LORD**!

\$300,000 building for worship and Sunday School. "There are more than 2,000 students from Red China now in America," says Choy. "If they can be won to Christ they may return to witness for Him behind the Iron Curtain. Others will return to Formosa, Hong Kong, Indo-China, Malaya and Indonesia."

(ERA-11/23/55).

Alex Dunlap, a suburban Philadelphia realtor, made newspaper headlines recently as "probably the only real estate man in town who'd rather make sure you have a home in Heaven than sell you one on earth." Dunlap has been a testimony for Christ in the real estate business for 16 years—his ad in the yellow pages of the local telephone directory contains a Scripture verse (John 14: 1-6); a sign on his office door warns prospective clients "Closed on the Lord's Day"; inside a wall motto proclaims "Jesus Never Fails;" the bookcase against the wall contains at least 100 volumes—all on Bible themes; and few who enter leave without receiving a gospel tract. Because of his 16-year-long example, both the Delaware County and Main Line real estate boards are working out a Sunday closing code.

Roger Bannister, British track star, came forward and made a "decision for Christ" after hearing Billy Graham preach. The big blond Briton who ran history's first four-minute mile last year was among the 1500 persons who jammed into an Oxford church that normally seats 1,000 persons. Most of them were Oxford University undergraduates. Bannister, an Oxford graduate and now a physician, was one of the first into

(Continued on page 11)

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"Compel Them to Come in"

(Continued from page 1)

five yoke of oxen. I have not tried them yet, but tonight at supper time I am going to hitch them up and break them in." Another will say, "I've married a wife and so cannot come." Now, all of those are silly excuses.

People today make silly excuses. Some will make alibis, some will lie; some will turn it down. Yet Jesus plainly says, "That is all right; you go and get them! If you work you can get some people. If you cannot get one you can get another. Go ahead." Analyze what Jesus said here and you find that the main thing for a Christian is to go. He "said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind."

The servant came back and said, "I've done what you said and there is some more room."

"Have you been all over town—down the main streets, in the back alleys and lanes of the city?"

"Yes."

"All right, then, go out into the country and compel them to come in that My house may be filled."

The main thing about soul winning is to go after people. Somebody says, "Well, I just don't have the talent." No, that is not the main thing. You do not have the

gumption and the get-up. That is all! It is not talent you need. Mainly it is faithfulness enough to go and do what God said to do, what Jesus Christ commanded. Anybody who will work at it can win souls because that is the main thing. Jesus said to go, to work at it.

This is what the Bible says everywhere else. In Psalm 126:6 the Scripture says: "He that goeth forth . . ." The first thing to do about soul winning is to go. In the Great Commission Jesus said: "All power is given unto me in heaven and in earth. Go ye therefore . . ." And in Mark 16:15 the Lord put it in these words: "Go ye into all the world, and preach the gospel . . ." The go is before preaching. The go is before teaching. The go is before baptizing. The going is the main thing. You did not fail in the teaching so much. You are likely to fail more in the going. That is the way it is.

Follow the example of New Testament Christians and you will find that the main thing they did was to go. They were not extraordinary men. Peter was a fisherman. Levi was a common tax collector. James and John were fishermen, and Andrew. They were ordinary people—uneducated, more or less. In fact,

we are told in the book of Acts that "when they saw . . . that they were unlearned and ignorant men, they marvelled and took knowledge of them . . ." They just turned the world upside down, yet they were ignorant and unlearned men. They did what Jesus said: they went. Now, listen to me people; you teachers get this on your hearts: "I can go and get people for Jesus." That is the main thing a Christian ought to do. Your burden ought to be, "I must get people for Jesus! I can go and fill up my class. I can get them to Jesus Christ. That is what He commanded me to do!"

Some people have the idea that the main thing God requires is that you be a good talker. Oh, if you can just have the gift of gab! Oh, if you can just put it over on the people; if you can just turn on your magnetism and personality and shine! But that is not what the Lord says. All a good servant had time to do was to hotfoot it from one place to another and say, "You are invited, you remember. Will you be there tonight?"

Then he would come back and report: "I told them and a lot of them said they would not come."

"All right, then, go out quickly into the streets and lanes of the city. Get a move on. Step on it! You are too slow—go ahead!"

He would report back again and say, "I've done everything you told me and yet there is room."

"Have you been to every lane and street in town?"

"Yes."

"Well, then, go out into the country, in the highways and the hedges and to the creek bottoms. Go and compel them to come in!"

Now what I am trying to lay on your heart is that God's plan for soul winning is primarily to go after people. God intends for Christians to go get people saved.

Difficulties Need Not Prevent You From Winning Souls

Now, second, there are difficulties—certainly! But there are not any difficulties that can keep you from winning somebody. This servant went to one man and said, "I want you to come; you are invited."

The fellow said, "I have bought some ground; I am bound to go and see it tonight."

Another fellow said, "I've bought some oxen."

Another said, "I'm married." Well, you know even if a man is married he can still go to church. A man who is married can still be saved. A man who is married can still take his wife out to dinner. You are going to meet objections. You are going to meet alibis. You are going to have some disappointments. You will not get everybody. But if you cannot win one, go and get another one. There is always somebody you can get.

In Dallas two women, Mrs. Middleton and Mrs. Crawford, one time went to do soul winning. They went down Tenth Street where there were many nice houses, a lovely residence district, the nicest in our end of town. Up and down the street they went. When they came back they were so discouraged! "Well," they said, "we did win one woman, a maid. Nearly always we were met at the door by a maid. The maid would say, 'Madam doesn't have time to talk to you today,' or 'She is out,' or something else. Most of the time we couldn't even get into the house. In a few cases we got to talk to the colored maid, but that was all. We have walked until our feet are sore—we have walked half a day—and we have won just one soul."

"Well," I said, "if you won just one soul and could do that every half day, hallelujah! That would be over seven hundred in a year's time! And if you could keep one soul out of Hell for a million years by a half a day's work, why that would be wonderful. You shouldn't feel bad about that! But if you cannot win one, try another. Did they turn you down? All right, go down here on Elm Street, down by the park where there are a lot of little shotgun houses on little twenty-five foot lots. [The houses had rooms right behind each other because they did not have room to spread out any other way.] Go down there. The maid will not come to the door, because they do not have any maid. The Madam will not say she is busy,

because nearly all of them are on relief and the whole family will be at home. They go down on the railroad track and pick up a few extra pieces of coal that fall off the coal cars in the wintertime."

I knew how it was because I had been down there just a few nights before to take a pair of shoes to a girl so she could come to Sunday School. They called in the neighbors next door and said, "Wait, Brother Rice, you and Mrs. Rice sit down." They went and got the neighbors on either side and said, "Brother Rice is over at our house. Come over and hear him talk." And they got the whole house full of people for me to preach to.

So I said, "They won't run you off. You may not win the hoity-toity and the up-and-outs. But down there where they are poor, where they are on relief, where their floors are uncovered, where they do not get to go to church much because they have only shabby clothes and are tickled because a preacher pays them some attention—I say those people will listen to you." Listen! You can always get somebody. You cannot win everybody; but, thank God, you can win somebody. If you cannot get one, go and get another.

I remember in my boyhood home a Mrs. Smith. She had been praying for years for her husband. When revival meeting time came

Gentiles. If he could not get the up-and-outs, he got the down-and-outs. Go and get them!

I love this noble church and your fine pastor. But do you know one danger? You people are so nice that you are likely to get to where you do not care for people who do not have their faces washed. You are likely to get to where you do not think so much of the people who cannot dress up for Sunday. If you do not watch your step you will be sinning against God. You will get so smart and hoity-toity that you will not pay any attention to the halt and the lame and the blind. Jesus said, "If you can't get these people who were invited first, go and get the poor and the lame and the halt and the blind. If they will not hear you, get out into the country and get the country people, then." You can always get somebody. If you cannot get the ones you wanted first, get somebody else.

I remember in my boyhood home a Mrs. Smith. She had been praying for years for her husband. When revival meeting time came

(Continued on page 7)



"IF NINE-TENTHS OF YOU WERE AS WEAK PHYSICALLY AS YOU ARE SPIRITUALLY YOU COULDN'T WALK."

—BILLY SUNDAY

TRUSTING GOD TO KNOW SOME THINGS

Dr. Talmage when a young man, he was inclined to be rather skeptical. One day, after he had asked an old minister "why" this and "how" that, the aged man replied, "Talmage, you must let almighty God know some things you don't know." He acted on the advice, trusted, and preached to thousands afterward.

—The Sunday Companion

"HUMILITY IS TO MAKE A RIGHT ESTIMATE OF ONESELF."

—CHARLES HADDON SPURGEON

MOTHERS WHO MADE HISTORY

The mother of George Washington taught her son the biblical ideals of political and social morality which Washington kept before the nation throughout his life. Family prayers were held twice a day with regular readings from the Scripture.

The mother of Ferdinand Foch, the great general of World War I, taught him to put his faith in God and to pray. As a result his men said to him, "General Foch is a man of prayer, a prophet whom God inspires." Throughout his life he continued the prayer habits learned in his mother's home.

James A. Garfield's mother was an earnest Christian who taught her children that "the fear of the Lord is the beginning of wisdom." A widow with four children, she not only managed her farm, but built with her own hands a log house which was also used as a church. There she taught her own children as well as others the Scriptures.

The mother of England's famous William E. Gladstone led her son to faith in God when he was nine. He chose as his life motto: "In practice, the great thing is that the life of God may be the supreme habit of my soul." He also wrote, "All I think, all I write, all I am is based on the divinity of Jesus Christ, the central hope of our poor wayward race."

Oliver Cromwell's mother taught him the simple truths of Scripture, and he chose as his favorite verse, "I can do all things through Christ which strengtheneth me."

Mother of Dwight L. Moody struggled against poverty in a New England farm. A widow with many problems, she taught her son the importance of eternal values. At 17 Moody accepted Christ and a few years later dedicated his life for service.

The mother of William Penn so impressed him with the importance of faith in Christ that he took as his life text, "This is the victory, even our faith which overcometh the world."

Sir Isaac Newton's mother prayed with and for her son every day of her life. It was the grief of her deathbed that she left a son of seven years at the mercy of a rough world. But Newton said, "I was born in a home of godliness and dedicated to God in my infancy."

—By HARRY ALBUS

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"Compel Them to Come in"

(Continued from page 6)

on she would say, "I want you people to pray for Jot. I am so burdened for Jot, my husband." One day she got up and said, "I had it out with God last night. I told God, 'All right—if you save my husband, well and good; but I am not going to let everybody else go to Hell while I pray for my husband. I am going out and get somebody who is interested in being saved.' You can always find somebody. That is the reason for the house-to-house visitation. That is the reason for running people down. Go and get them!"

Many Can Be Won Whom You Think Are Too Hard

Notice another thing: it is quite evident from the story here that if you only go you will find a lot of people who can be won whom you thought were too hard. You just thought you could not do it. Everywhere I go, Christian people have marked off a lot of people. They have said, "Now we can't win the Jews and we can't win the Catholics. And that other man—there is no use talking to him. He is an infidel. Here is another fellow; he is a drunkard—you can't win him. This other man doesn't like preachers—he just cusses preachers!" The first thing you know you have trimmed yourself down to a handful of children. And you let the rest of the world go to Hell. You ought to be ashamed. Listen to me! There are more people you could win if you ever made up your mind to it.

I know what you say here in Detroit. "The people are so worldly and there are so many churches." Yes, I know; but after I preached this morning and before I could get down to talk to the Sunday School class, I met in the aisle a fine Catholic young man, and talked to him. A young woman who is here was talking to him. I talked to him, too, and made clear the plan of salvation. We prayed together, he trusted Christ and happily claimed the Lord. His father who was a backslider, came back and promised God and me he would be responsible for the boy and lead him on for the Lord. If you will pay any attention, you just stumble over people you can win.

Then I talked to the class and before I could get out of there, here came a twelve-year-old girl to meet her dad and mother who were in the class. She is in the seventh grade. She is nobody's fool. She is not just a little bit of a kid; her body is taking on the form of womanhood. She already frizzles her hair, and is thinking about the boys. She, I found, had never been converted. In five minutes' time I won her to Christ.

What I am saying is that they are all about you, but you do not go after them. You could win people if you really tried. You could! People say, "Oh, you can't win Catholics." I beg your pardon. Thank God, I know, I win them, many of them. I know better than that. I won hundreds of Catholics and Jews. You can win Jews. We had a Jewish woman saved Friday night.

Some years ago I was in a tent meeting in downtown Brooklyn, right by the big Y. M. C. A. Grace, my daughter, had children's meeting. More little Italian boys and girls and Greek children and Slovaks came. She got a great crowd of Jews and Catholics. That was nearly all there were in that area. She said, "These are from Catholic and Jewish families and I must be tactful; I must take it easy." So she told them Bible stories, taught them little choruses, tried to win their friendship; but she did not press the matter of salvation, because she did not want to drive anybody away. The second and third days she did the same. About the fourth day she finally told them about sin, told them that all were sinners and were lost forever if they did not have Jesus, and urged them to turn to the Lord Jesus to save them. She said, "How many here know you are sinners?" The whole bunch of them knew they were sinners. "Well," she said, "God loves you and Jesus died for you. Don't you think you ought to come to Him?"

"Yes," they said.

"All right, we'll just ask Jesus to save you right now." And when they had their prayer, one by one these Jewish and Catholic children said they would take Christ as Saviour. A boy ten or eleven years old said, "Why, Miss Grace, listen! this is the most important thing in the world. Isn't it strange that none of us thought of this the first day?" Wasn't that a rebuke?

You go all around Robin Hood's barn about the matter when people are about to die and go to Hell. Don't you think people have any sense? Don't you think they have any conscience? Don't you think they know they have to meet God? Don't you think they know they are sinners? And you think you can't win Catholics! You could win them all the time if you tried.

I preached in Chicago "A Sermon From a Catholic Bible" and we had twenty-four professions that night—about half of them Catholics. Some of them follow me around when I go back to Chicago for a meeting. I was in a meeting out at Lawndale Bible Church the other day and a man and his wife came to hear me. They are members of the Moody Church and came all the way across Chicago, twelve or fifteen miles, to hear me preach because she had been a Catholic and was saved there in May two years ago. She said, "You don't remember me, do you? I was saved when you preached 'A Sermon From a Catholic Bible' out at the big Arena in Chicago. Oh, we will never forget you." You can win Jews and Catholics!

I am saying that there are many people you do not have any idea you could win but whom you could win if you went after them. Far more people have hungry hearts than you dream of.

After I attended Southwestern Seminary I was out in the pastorate some years. Then Mrs. Rice and I came back and built a home on Seminary Hill in Fort Worth where the Southwestern

Seminary is located. My wife to see her?" attended the seminary church, the Gambrell Street Baptist Church, where she was in a Sunday School class with a hundred other women. It was taught by Mrs. L. R. Scarborough, the wife of the famous president of the Southwestern Seminary, a great evangelist and wonderful soul winner. At least half the women in the class, I suppose, were wives of preachers or wives of missionaries. Some of them were wives of the seminary faculty, others were wives of seminary students, others were wives of the missionaries, etc.

In the class there was one unsaved woman. My wife said to me one time when I came in from a meeting: "Dear, I am troubled about a woman in my class. There are [redacted] women in the class and only one of them unsaved. She is there every Sunday. I suppose everybody has talked to her. She must be gospel-hardened. I don't know that we could do anything with her; yet I feel we ought to try. Would you go with me

but I felt "She must be so tough and hard that I must find some easy way to slip up on her"—you know, sort of bring the conversation around. We are so careful sometimes, you know, that we never make contact!

I saw a lovely Bible and I thought, "Well, now I can talk to her about that Bible." I said "Say, this certainly is a nice Bible you have here."

"Yes," she said, "my mother gave me that last Christmas. I am very proud of it."

"That is fine. I understand that you are not a Christian, but if you were a Christian wouldn't it be fine? You and your husband could read some in this Bible every night before you go to bed. You could read it and have a good time. Wouldn't that be nice?"

"Well," she said, "but we already read it every night. Ever since Mother gave it to us last Christmas my husband and I have read a chapter every night."

Well, that rather took the wind

(Continued from page 8)

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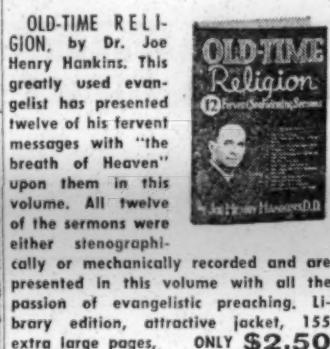
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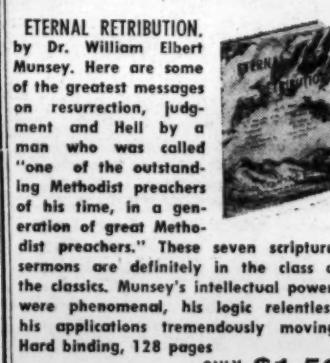


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(Offer Closes January 31st)

"Compel Them to Come in"

(Continued from page 7)

out of my sails. So I started again. "But if you were a Christian you could get down here and have prayer, ask God to keep you through the night, thank Him for the blessings of the day and talk to your heavenly Father. Wouldn't it be nice if you were a Christian?"

By this time there were tears in her eyes and she said, "But we do pray every night. We read a chapter in the Bible, and then he gets down by his chair and I get down by my chair here, and we pray. We have been doing that every night since last Christmas."

I finally got bold enough to just come out with the thing plainly, and I said, "Well, why aren't you saved?"

She began to sob like a little child—and sobbed and sobbed. "I want to be saved. I have done everything I know. We read the Bible. We pray every night. I don't know how!"

"Well," I said, "God bless you, you are sure going to find out how!" I took that new Bible that she had been reading every day, turned to the third chapter of John and showed her how God loved her, how Jesus died for her and how that if she would put her trust in Jesus He would save her. In five minutes she was a happy Christian. Every Sunday morning she had been sitting in that Bible class with a hundred women, all of them Christians and half of them preachers wives, and nobody had ever told her how to be saved, nobody had ever gone to see her and talk to her about it, nobody ever encouraged her to come to Jesus, nobody ever told her how, when she and her poor husband were living there in a home in the midst of preachers and Christian workers! What I am saying is that you can win souls. There are plenty of people you can win. But you do not work at it; you do not go after them!

The Saviour here says for you to go out and compel them to come in. "Go out into the highways and hedges, and compel them to come in, that my house may be filled." The Saviour is taking for granted that you are not to mind about the difficulties. There are plenty of people you can get.

Anybody Who Really Works At It Can Win Souls

Now, there is another thing that I want you to see: anybody can do it. I am so glad the Lord has business that fits anybody who is willing to be faithful. You do not have to be brilliant. There are some who feel: "Now if you want something extra special—and in public, of course, where everybody will know it and where I will get applause—I will do it. But this drudgery of getting out and pushing doorbells and trudging from house to house, hard work like that—well, my talents are so great I can't do that."

A woman wrote to me and said she felt sure God wanted her to be a preacher. I said, "All right, get busy with your own family and your loved ones who are not saved."

"Oh," she said, "but with my talents I think God wants me to preach in public." She did not win her own children, did not win her next-door neighbors; but she thought she ought to put on a big show with her talents. The Lord Jesus isn't primarily concerned about talent. If it comes to ability, He has it already. If it comes to money, He already has it. The cattle on a thousand hills are His. The gold and silver are His. If He were hungry, He would not ask you. No, what you can give is the kind of devotion that gets out and puts your foot in your hand, as the old saying down South goes, and go after it. Just hot-foot it from door to door! Talk to one and then another. If they turn you down, go to some more, go with a broken heart—but keep going! Anybody can do it!

I wish you knew some of the soul winners I have known. I am thinking now about Hillus Gass in Dallas, Texas. God bless him! Someone from there told us the other day that Hillus Gass was still going. For a time he was sick and they expected him to die. Now he has arthritis so bad

that he can just barely shuffle along. But he gives out tracts and stops people and talks to them. He is unprepossessing. He came from a very poor family. He wears thick-lensed glasses. Besides that he is abrupt in speech.

One time I was with him and some young fellows came along. He said, "Wait, Brother Rice, I want to talk to these boys." He said, "Here, boys, wait; I want to give you a tract." Then he asked each one of them if he were a Christian. They told him no, and he said, "Well, you are going to Hell then, aren't you?"

They said, "Well we guess so; we hadn't thought about it."

I remember when we had the Texas Centennial he wanted to go out to the fair. I thought he would get tired of that. But he would work a little, rouse up some money and go for a day. Then he would work some more and go out again. All day long he would give out tracts, talk about the Lord and get people saved. He would say, "Boy, I wish I could do this every day." But he would have to go to work a little more and make enough money to pay his way for another day or two. Finally his brother-in-law said, "Listen, Hillus, I'm not much good at this. But I'll board you if you can go out there."

"All right," he said, "if I can just get a season ticket."

I told him I would pay \$15.00 for a season ticket. And boy, was he in heaven! Brother W. E. Hawkins paid for a ticket for Charles Cline and they went out there all day every day. There was a girl show, so Brother Hillus went down there and talked to some of the girls. People would pay so much to see the carnival—to see the girls do their little dances, sing their little songs, and so on. A Jew came along and said, "Hey, you will ruin my business talking about Jesus Christ."

"Are you a Christian?"

"No; I'm a Jew."

"Well, wait a minute! You will go to Hell if you don't get Jesus Christ."

"Well, but I . . ."

"No, listen to what the Bible says . . ." And the Jew could hardly get away from him. So somebody else called a policeman.

The policeman said, "Here, you are disturbing people."

Brother Hillus Gass said, "I have a season pass; here is my ticket. Why can't I talk to anybody I want to?"

"Well, but you are causing trouble," he said.

Brother Hillus said, "Listen, officer, are you a Christian?"

"Oh, no," he said, "I-I . . ."

"But wait a minute, officer . . ." And if he didn't get that policeman converted! When the summer was over those two boys brought me a list of over five hundred who claimed Christ. They spent all day every day working at it. I say this man was the most unprepossessing person. I say as ordinary and unlettered and unmagnetic as he was, yet he worked at it.

The best soul winners I know have not been educated people.

There was Mrs. Hardesty in Dallas, a seamstress who had only a high school education. She had never gone to a Bible school. She had never even taught a Sunday School class. Yet she got on fire to win souls and began to win them. One day, the twenty-fifth day of June, 1933, she promised God she would try to win a hundred souls by Christmas; and she won 151 or 152. Then the next year she set out to try to win 500. The year went by and on New Year's Night she got up to confess her sins before God. She said, "Brother Rice, I didn't win 500. I could have if I had meant business as I ought to have. I only won 360." A lot of preachers preach ten years and do not get that many saved. She worked at it day and night. What it takes is going after the people! Anybody can be a soul winner.

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and the last word I must say is

Come! Come!

(Continued from page 1)

your heart come into living contact with His heart as it goes out to you in this gospel appeal—"THE SPIRIT AND THE BRIDE SAY, COME. AND LET HIM THAT HEARETH SAY, COME. AND LET HIM THAT IS A-THIRST COME. AND WHOSOEVER WILL, LET HIM TAKE THE WATER OF LIFE FREE-

LY."

The Close of the Bible

The setting of the text seems to be this. The Bible is coming to an end. This last writer seems to know that he is finishing the record of Revelation, and not unlike ourselves when we have been writing to some friend, and have written at considerable length and with considerable circumstance and detail, we suddenly "shorten" our style. We grip the pen more firmly, and hurry along the lines more rapidly, saying: "But what needs many words? I will not take further time to give details, because I am so soon to see you."

So this last writer in the Bible seems to end up by saying, "What is the use of longer writing? What is the use of more length? The Lord will soon be here"; and the very style of the chapter gets a little broken, more short, and sharp, and pithy, and sententious, just like the style of one who is hurrying his sentences down to the end because there is not much use of writing any more. He says, "He that is unjust, let him be unjust still; and he that is filthy, let him wallow a little longer in his filth. And he that is righteous, let him hold on like grim death to righteousness still; he that is holy, let him be holy still! For it is but a little while, and then the Lord will be here: the dispensation will be wound up. The holy shall go to the mansions of bliss,

that

we are to compel them. You say, "Can I make a person be saved?" Yes, sometimes you can. You are to compel them to come in.

I heard Gypsy Smith preach in Dallas one time. I determined before God that I was going to talk to the first man I saw about his soul. So when I got outside the church there was a taxi driver waiting beside the curb. I said, "Say, listen; I want to talk to you. Are you saved?"

"Yes, sir, I believe I am."

I said, "Are you sure you have been born again?"

"Yes, I believe I have," he said.

I said, "Well, when did it happen?"

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— THE END —

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and the unholy, the unbelievers, and the neglecters, and rejecters, and despisers of the day of grace, and of the grace itself, shall go to the place which they choose."

So he gets sharp and abrupt; and when he comes to our text, he writes it as though he were writing the last gospel invitation, and knew that it was to be the last, and once for all he puts it as simply and clearly as possible. He rings the changes on it, knowing that this is the last ring of the gospel bell, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come." And then he changes the figure, for even the Holy Ghost can make it no plainer along that line, and He says: "Whosoever will, let him take the water of life freely."

Silence for Nineteen Hundred Years

Now, let us all believe these things. This is the last utterance; this is the last word. The gospel record is just about to close, and there is a short while, a little time, in which to say anything. Ah! have you ever thought of that? Have you ever thought of the lesson that comes out, not simply of what is written down from Genesis to the end of Revelation; but have you ever thought of the lesson that comes to us out of the silence of all these nineteen hundred years? That is the last scratching of God's pen. It is His very last utterance, wound up virtually by this: "There is no use in saying any more, for behold, I am coming quickly." Then there set in the long silence. Never since the world began was silence held so long. Never was the world so long without a voice from Heaven as since these utterances were penned.

You remember last summer one afternoon when there came a darkness and a stillness—the stillness that precedes a storm on a sultry July or August afternoon. You know how it tells upon you—how it gets tense and intense, and man, beast, and bird alike feel it, and the fish clap down to the bottom of the sea. There is a desperate, dense, intense silence, and you know that soon there will be a flash, and a roar of thunder.

I believe that God wants us to feel that in connection with the silence since this word was uttered. The longer time goes on, the more our ears should be almost ready to crack with the pain of this intense stillness, which will be broken soon by the pealing cry, "Behold, I come!"

Nothing can exaggerate or over-emphasize the solemnity of our text, with all the added solemnity that comes from the deep, solemn silence ever since. It will be broken. It may be very near. I have no theories whatever about Christ's second coming. He IS coming. It is a legitimate thing to preach, and a legitimate influence to bring to bear upon the hearts of men; anything at all that will urge you to Christ, my brother, my sister; any motive, earthly or heavenly, that will make you yield and come to Christ—anything that will do that—is God's and not mine.

The Spirit Says "Come"!

"The Spirit and the bride say, Come."—I wish you first of all to notice the name that stands at the head of this invitation. Learn that this name stands at the head of all gospel texts, and that this name is emblazoned over the heads of all gospel preachers. We are not simply using our own words, and speaking in our own name, when we say, "Quit the world, and quit self, and quit sin, and come to Jesus Christ who died on the cross, and lives again, and invites you. We speak in a name of great authority. The Spirit says, Come."

The great function of the Holy Spirit is to lift up Christ. His work is to save men by human speech, by human arguments, by all that is truly human in me, or in any other servant and ambassador of the Cross. Still, this is His crowning glory, and He will not give it to another. The Spirit says, "Come."

My Christless friend, my vacillating friend, my undecided friend,

understand, please, once for all, that when the Gospel is preached to you, more than man is at work on you. There are two of us at work on thee, O Christless soul: I, here; and He, the blessed Spirit, working where I cannot go with His Divine fingers trying all the locks and springs, and strings of that complex mechanism — the mind, and heart, and imagination, and conscience of a man. The Spirit is sounding in the ear of your soul while my voice resounds along the outer lobbies, so to speak. He is saying, "Come, come to Jesus."

The Spirit says, "Come." When you are invited to some great banquet, you very likely look down the card of invitation in order to see whose name is at the foot of it; and if the name is a powerful name, you very likely try to attend. If it is not—if the name at the foot is an obscure name, you very likely put the thing into the waste-paper basket. Now, this invitation is served upon you in all winsomeness and in all gentleness. Still, never forget that it is served on us under very powerful and influential auspices. The Spirit says, "Come," and it is equal to a command.

If you, my friend, are kindly and courteously asked by a letter which has the signature of Her Majesty the Queen of England at the foot, no matter how kind, and gentle, and courteous the tones of that letter may be—if it asks you to go and dine at Windsor, please understand that all royal askings are commands, and you had better go. So with this Gospel. You had better put off all other invitations, and all other engagements, and no matter how gently and winsomely, and almost apologetically, this invitation comes, as if it simply wanted to take its place among the others, and there were no hurry, never forget that there is a voice of royal, imperial, imperious urgency and authority behind it. The Gospel comes certainly to plead, certainly to beseech, but always and all the time it commands all men everywhere, as the first thing, to repent and come to God in Christ while there is time. The Spirit says, "Come." It is He who invites you. Do what you like with me; do what you like with my arguments; do what you like with my way of putting it; but, as you value your soul, see that you refuse not Him that speaks from Heaven. The Holy Ghost says, "Come." See that ye grieve not the Holy Ghost. "Quench not the Spirit," but yield. My friend, you are sawing off the branch that you are sitting on, when you resist the Spirit of God. Take care!

The Church Says "Come"!

But, further, my text says, "The Spirit and the bride say, Come." In this expression, "the Spirit and the bride," you have the incarnation of the Holy Ghost, to overcome an object so strong to you and me, who only believe to far too great an extent in what we can see, and hear, and handle. He says, "Well, I will do what I can to be visible, and vocal, and audible, and substantial"; and so He incarnates Himself, so to speak, through the bride.

And what is the bride? Well, that is plain. All through the Scripture, Old Testament and New Testament alike, the bride is spoken of as the whole company of God's true, saved, called, sanctified people—in a word, the church; and what our text simply means is this—that you are invited, not simply in the name of the Holy Spirit (for that might be too far off, and, as I have said, too hazy and nebulous), but it is the Spirit and the bride—the Spirit with the bride, the Spirit through the bride. That is to say, He speaks in the name of all who ever drew the breath of everlasting life. In their name, in the name of the Spirit of God who cannot lie, and in the name of all whom He has ever quickened and brought to Christ, you are invited to come.

Now, are you not well bidden? Just think of it for one moment, and ought there not to flash at last upon your soul this idea, the bona fides of God, and of God's people in this matter. We are in earnest—the Spirit and the bride; that is to say, through me, through all like me who know

Jesus Christ in their hearts as their living, loving Saviour by practical experimental knowledge. We are all summed up in this, and the Holy Ghost through us all is inviting you to come. I am speaking in the name of all who ever knew, and loved, and trusted Christ, whether they are yonder in Glory or are now upon the face of the earth. "The Spirit and the bride say, Come."

That is to say, O hesitating, unsaved men and women, if I could bring to this platform to-night all the redeemed from glory, and all who are now living the life of simple faith in Christ on the earth, and if they could all come and stand here, and if I could say to them, "Ye who constitute the bride, the Lamb's wife, there are men and women here who do not know Christ yet, what have you got to say?"—every hand would turn over the Bible to my text, and every glorious voice would be lifted up in this one grand, ringing welcome, "Come! Come! The bride says, Come to Christ."

Sinner, sinner, do you hear me? Lend me your ear, and I will put this word into it: Come to Christ. He is not a cloud; He is not a mist; He is not a fog-bank; but He is a glorious human-divine Person, who can be known and loved. Come, O come to Jesus. I speak in the name of the bride; therefore, I speak to some of you in the name of your dead father, in the name of your dead mother. When your father died years ago, or when your mother died, you stood at the bedside, and then the last thing that you promised was that you would come to Jesus. I speak in the name of your departed glorified father, your glorified mother. With something of their own reproach and pained surprise, I say to you, "What, John, John! What, Mary! not saved yet! not come to Christ yet! Still living in the giddy, dizzy round of the world?" "The Spirit and the bride say, Come."

Yes, and if I could bring the damned from the pit, the companion clerk who sat beside you on the stool, with whom you drank and gambled and betted, to whom you told your filthiest jests, and from whom you received the blasphemous exchange—if I could bring the lost from Hell and plant them in front of you, sure am I that every voice would ring out, not the blessed word "Come!" but the word "Go!" "Fly, fly to Jesus as we never did!"

Let Him That Is Athirst Come

"And let him that is athirst come." Not done yet. It is a wonderful text this. "Let him that is athirst come." What does that mean? Well, I think that it means this: you are not needing to be asked to come if you are athirst. What thirst does when it comes into your throat, spiritual anxiety should do when it comes into your heart. Now, what does thirst in the throat do? Is not thirst in the throat, when it manifests itself, just an unspoken invitation to come and drink? And you obey that invitation. So let him that is spiritually athirst. It is a word addressed to those who are anxious. You are anxious, you say, to be a Christian: you would like to come. Well, there is the text, "Let him that is athirst come." What is hindering you? The Lord has brought you a long way forward, my friend, if you are really anxious—if you are really wanting to be saved.

John Bunyan tells us that he was in such a state about sin that he envied the crows upon the plowed land, because they were not sinners against the Holy God, and he was. God may not let loose such terrors upon your soul, for you are not John Bunyan: if God let loose upon you the pains and pangs of the world to come, He would drive you to despair. But are you anxious? Have you an honest desire to be a Christian? Well, that is the same in your soul that thirst would be in your throat. It is an invitation to come. That Lord expects that He will not have much more trouble with you. Come along. "Let him that is athirst come."

You remember when you were walking along the country road last summer, and you got faint and fagged and looked weary, and sitting near a bend of the road you saw the sheen of running water, and your ear heard the living,

gurgling sound as it ran. How it quickened and reanimated your jaded frame, and you pressed forward, and very soon, without anybody asking you, the gurgling water there, and the thirst here, led the one to the other. You stooped down and drank and revived.

The Spirit says to all anxious souls, "What is keeping you back? You are anxious to be saved. Be saved." You are anxious to trust Christ. Trust Him to the hilt. Trust Him to the full. Take Him as much as you like. He will never put you to confusion. Let him that is athirst thank God that he is that length, and let him come all the remaining distance. Finish the matter. "Let him that is athirst come."

Whosoever Will, Let Him Come

And what is last? "Whosoever will"; that is last. Ah! you see this, my friend, state the Gospel as plainly, as fully, as freely, as absolutely, unconditionally as you please, there is aye a condition. It is not in Him; it is in you; it is *there*: "Whosoever will." It is narrowed down to that. Are you willing? Here you must begin. Are you willing, without anxiety, without tearing your hair or your garment, without moving a muscle, without any throbings of anxiety, in calm, cool, quiet blood? Can you make a decision? In the affairs of this world we are sometimes greatly excited, and we make our decision under spells of great excitement; but in others of our great decisions, it is not so. There are people who make great decisions without any tumultuous working in their breasts. It is a simple yes or no that alters and changes the destiny of two lives. And the Lord Jesus Christ—blessed be His name for it forever!—does not come to you and say, "Now, I am willing to take you if you really get anxious, if you really are thirsting for Me as the hart pants after the waterbrooks, or like a famished man hungry for bread." There are some men and women (and I do not say old, hoary-headed sinners, for they may be young men and young women, with very fair and winsome faces) who may be very thankful that the Lord does not demand as a condition of salvation that you should be filled with desire for Him.

While I was preaching about those who were thirsty, you could almost have stood up and said, "Well, preacher, if you only knew how stone-dead my heart is to Christ, to sin as a painful conviction, and to salvation—if you only knew how utterly destitute I am of spiritual desire, spiritual thirst, your heart would fail you to preach to a face like mine." Do not make any mistake, my friend. I do know just how dead, and dark, and damned you are. I know because I know myself. That is why the Gospel is narrowed down to this. While you are sitting there in your coldness, your accursed coldness, sitting there in your indifference, let God Himself move on you to this extent—that you just put your hand in Christ's and say, "Yes." "Whosoever will."

Without excitement, without anxiety, can you make a decision? That will do, blessed be His name; and some of us will not forget it to all eternity, to His praise and glory. If He had waited until we were strung up to high excitement, He would have waited forever. You might as well wait for green corn to grow on the sands of Sahara, as wait for throns of spiritual desire to appear in the hearts of some.

Now, God has brought it down to this, "Whosoever will." The bare act of decision, apart from all emotion, and apart from all excitement—that will do.

It is a grand thing for you and me that the Lord does not impose these conditions. Well, you stand as I have described, cold and indifferent, and it is the mere spinning of a coin, so to speak, whether you go to Heaven or to Hell. But the Lord Jesus Christ is so anxious that you should go to Heaven, and so anxious that you should not go to Hell, that He says, "Whosoever will, let him take the water of life freely." Come now to the Lord Jesus Christ and accept Him. He places Himself at your disposal.

It is just like the marriage ceremony. I incline to magnify my of-

fice, and say that I am the officiating clergyman. There stands the Son of God, that heavenly woorer of the souls of men, and there you stand, and I say to Him, "Art Thou willing to take this soul to be Thine?" "Willing! Let the Cross, and the agony, and the shame, and the spitting testify that I am willing." I turn to you, "Now, man, woman, are you willing to give yourself to this Christ? 'Whosoever will.'" "Yes?" Then it is done. If you bow your heart and say in the deep places of your soul, "Yes," then it is done, and there is joy in the presence of the angels of God because another sinner has come home to Christ.

What more can I say? The thing must be done. Will you do it?

Put it this way. Suppose that this glass of water were the water of life, some wonderful elixir vitae, the taking of which would make you young and beautiful, and cause you to live for ever. And suppose I gave it to you as a free gift. But suppose that I am afraid that you somehow or other have got wrong notions about me; and, instead of thinking of what this would do for you, you have suspicions about me behind it, and you think that if you came forward to me there might be something dangerous in my other hand, while I am holding out this one. That often keeps back folk; they have strange, suspicious notions. And so just because I am so desperately anxious that you should come, and for once put your lips to this—just taste it even for once—I put it down and say: "There is the water of life, and whosoever will, let him come." And in order that I may be no stumbling-block, I disappear altogether, just to show you that, above all things, I want you to taste this for yourself.

Now, salvation is like that. The Lord does everything to allay your fears, and to show you His good faith. He says, "Whosoever will, let him take the water of life to his heart's content."

I cannot preach more. All I know is that He is a real Christ whom I am preaching. Come to Him now in simple, hearty confidence.

*I heard the voice of Jesus say,
"Behold, I freely give
The living water—thirsty one,
Stoop down, and drink, and live."
I came to Jesus, and I drank
Of that life-giving stream.
My thirst was quenched, my soul
revived,
And now I live in Him.*

(From the book GOOD TIDINGS, published by The Bible Institute Colportage Association, Chicago, Illinois.)

My Decision for Christ

Dear unsaved friend, now that you have read John McNeill's moving message describing the Saviour's wonderful invitation to sinners, surely you must be ready and thirsty for the water of eternal life. You know that you are a sinner, deserving Hell. You know that God loves you, that Christ died for you and that you can be saved by trusting Him. Now it is a matter of your will; it is up to you. Won't you please settle the matter today and decide in favor of Jesus Christ? Then sign and copy the decision below in a letter and mail it to the editor today. He will rejoice with you and send you a letter of counsel and instruction.

Dr. John R. Rice, Editor
THE SWORD OF THE LORD
Wheaton, Illinois

Dear Brother Rice:

I have read the sermon in your paper, "Come! Come!", by John McNeill. I realize that I am a poor, lost, Hell-deserving sinner. I see now how wicked I have been not to accept the invitation of Jesus before to come to Him. So right now, this moment, I surrender to Him and ask Him to come into my heart. I am willing today to let Him become my Lord and Saviour. I will not trust in my good works, my good life, my religious activities or anything else I can do to get me to Heaven. I fully trust Him, the best I know how, right now, to save me and I promise to live for Him the rest of my life, with His help. And I promise to tell others that I have received Him as my Saviour.

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Evangelism Today

(Continued from page 1)

Christ as has an evangelist or pastor or teacher. You are to witness to the saving power of the Lord Jesus Christ in this wicked world.

Evangelists Given to the Whole Body of Christ

I am sure that no office has ever been more misunderstood than the office of an evangelist. The work of a God-called evangelist has not always been clear in my own mind. When I started out, I did not see clearly my own personal responsibilities; but as the years have piled up, more and more I have come to understand my job. As I now look back over the experience of many years and look at these experiences in the light of God's Word, I am sure I am right in the position I am taking today.

Now, notice these words of Paul to Timothy: "Do the work of an evangelist." This does not necessarily mean that Timothy was an evangelist. Sometimes a pastor can do the work of an evangelist; and a teacher can also do the work of an evangelist; and an evangelist can and should, at least to some extent, do the work of a teacher. The evangelist is supposed to do his work with all long-suffering and teaching. Paul was an apostle, but he also did the work of an evangelist. John was an apostle, but he also did the work of a prophet. There is some overlapping in the work of God-called men; but the office of an evangelist, pastor, and teacher is each a distinct office.

An evangelist is given by Almighty God to the Body of Christ. He is not given to a denominational machine and never has been. He is given by the risen Christ to the saints, the body of Christ. Read Ephesians carefully, and you will find that Paul is addressing the saints. He is talking "to the saints which are at Ephesus."

Remember, a saint is any man or woman who has been born again. If you are saved, you are a saint. You may not be a very saintly saint, but you are a saint. If you are not a saint, you are a sinner; and a sinner is going to Hell. So every Christian is a saint positionally. He may not be in practice as saintly as he ought to be, but he is a saint. So the risen Christ gave the evangelist, the pastor, and the teacher to the saints.

No religious denomination on this earth has a right to claim any evangelist as its own. The evangelist belongs to the whole body of Christ. No pastor in any community in America can truthfully say, "I have been given to just this one church." He belongs to the Lord, and he is given to the body of Christ. His first responsibility may be to his own church where he is pastor; but he is supposed, as opportunities are open wherever he may be, to help shepherd the sheep.

You can put a denominational tag on a Bible teacher; but if he is God's Bible teacher, he does not belong just to the Methodist or Presbyterian or Baptist or some other denomination. He belongs to the body of Christ. I want to get this clear because we are facing a terrible peril in some of the mass evangelistic movement, of our time.

I started to give this message just to the ministerial students, but I thought it over, and I said to myself, "No, I will give it to all the students." We have missionary students and young folks who will go out into the world into all walks of life. Some will be school teachers, and some will be in the business world, and all Christians should understand that they are witnesses and should not sit down and wait for some evangelist or pastor or teacher to do the work a businessman, a teacher, or some other employed person is supposed to do. A clear knowledge of the office of the evangelist and pastor and teacher will help every Christian in discharging his own responsibility.

Now, I am an evangelist. As an evangelist, I am given to the whole body of Christ. Someone said to me, "You quit evangelistic work, didn't you, when you founded Bob Jones University?"

I said, "No. Every day since I have been connected with Bob Jones University, I have been fulfilling my office as an evangelist."

We have been training evangelists. We have been in Bob Jones University not just educating people but training young people to do the work of the ministry. Evangelism has made Bob Jones University what it is. We, of course, have kept the program balanced; but this institution would have been technically dead without evangelism. Every church or institution, however orthodox it may be, sooner or later dies unless it has an aggressive evangelistic emphasis.

When I am calling sinners to repentance, I am calling sinners to come to Jesus Christ, as any other Christian should do when he has an opportunity to do it. As an evangelist, I may have access to more sinners than some other Christian; but what I am doing in winning souls to Christ is what every other Christian is supposed to do. My responsibility as an evangelist is to stir up Christian people to win souls, to live separated Christian lives, to do the job that God expects of them, and to be the kind of people that God expects them to be.

Jesus Christ gave some apostles and some prophets. There are no prophets now. There are, of course, men who have a prophetic style of message; but God has told us everything we need to know about the future in His Word, which is forever settled in Heaven. There are no apostles now. They are all in Heaven with the Lord. The Bible had not been finished and there were apostles still on earth when Paul said that our Lord gave some prophets and some apostles.

There are, however, still in this world God-given evangelists, pastors, and teachers; and they are given to the saints. The pastor is supposed to shepherd the sheep.

The Bible teacher is supposed to feed the sheep, and the evangelist is supposed to stimulate the sheep into real spiritual activity. The evangelist, the pastor, and the teacher all have jobs; and each has his own slant; and yet they should all work together; and it is necessary for them to work together if there is to be a well-balanced spiritual condition in the body of Christ. All saints need the evangelist, the pastor, and the teacher.

An evangelist is to do his work with all longsuffering and teaching. No evangelist is really a good evangelist who does not have an element of teaching in his ministry. The pastor, who shepherds the sheep and feeds the sheep, is supposed to put an evangelistic note in his ministry. A teacher who does not put an evangelistic note in his ministry will have a deadening influence on the people he teaches. The dearest people I have ever known in my life have been some well-taught Christians.

You seldom find a well-balanced program in a church. We have tried to have that kind of program in Bob Jones University. We open every semester with a revival. We keep putting pressure on Christian young people. We tell them about their responsibilities. We have a record of 32,000 people that were led to the Lord Jesus Christ during the last year by the ministerial students in Bob Jones University. Most of our graduates who have gone out into the world are soul winners; and if they are pastors, they not only know how to feed the sheep, but they know how to win souls to Christ, as every Christian should know and do. All of these Christian young people, whether on the mission field or at home, who have gone out from Bob Jones University have some evangelistic slant; and some of them are real evangelists.

As a matter of fact, we have trained a large percentage of the evangelists who are conducting campaigns throughout the world.

Sometimes you pick up a paper, and you read where some evangelist led so many people to Jesus Christ. That is never true. If he did do it, he is not operating in the role of an evangelist. He is operating in the role of a witness for Jesus, and he is neglecting the main part of his business. Any

evangelistic campaign that does not leave a church strong in evangelistic emphasis and does not leave a group of real soul winners has not had an effective evangelist leading the meeting, even though there may have been a good many people saved.

We have gone far afield in our thinking; and we have got to get back to the Bible teaching about evangelists, pastors, and teachers. Some fundamentalists in this country are going to have to recognize the evangelist and the office of the evangelist as some of them have not done, and some evangelists are going to have to recognize the importance of Bible teaching as some of them have failed to do if we are going to have a balanced program. There is no conflict whatsoever in the work of a true pastor with the work of a true Bible teacher or a true evangelist. Evangelists, pastors, and teachers can all work together for the perfecting of the saints unto the work of the ministry. That is their business.

An evangelist has never been given by Almighty God to an ecclesiastical machine. Every time ecclesiastical machinery has controlled evangelism it has put evangelism on the rocks spiritually. All you have to do is to go back and read the record.

Evangelism in the Methodist Church

I was converted at an altar in a Southern Methodist church when I was just eleven years old. As I have told you students, I was baptized in a country creek because my mother was a Baptist, and she saw that I got under the water. By the time I was fourteen years old, I was putting up brush arbors and holding revival meetings in the country. I walked miles to get country school houses in which to hold revivals. We had great evangelistic names in the Southern Methodist church at that time.

It is my sincere opinion, as the years have gone, that the Southern Methodist church was the greatest evangelistic force on this continent when I was a boy. Sam Jones was probably the greatest platform preacher who ever stood before the American public. He was a courageous genius. He could preach on conscience, God, and judgment as possibly no man ever had preached in America with the possible exception of Jonathan Edwards; and he preached with a liberty that possibly Jonathan Edwards never had. That strange, peculiar, fascinating man used to preach people under conviction so they could not sleep at night. He did not preach grace as much as some men preach grace; but he preached people under such conviction they wanted grace; and when a man wants grace, he always finds it. It is better to preach men under conviction so they will want grace than to preach grace to folks who do not really want grace.

There was Sam Small, George Stuart, John B. Culpepper, Henry C. Morrison, and a host of other men who were not so well known but who were powerful preachers. I remember when I was a boy in Alabama, a Southern Methodist evangelist came to our county seat town and held a meeting. There were over one thousand people converted in that small town, and he stamped his influence on the whole county. They called him a free lance, and he was later tried for preaching within the bounds of another Methodist preacher's territory against this preacher's orders.

The ecclesiastical machine in the Southern Methodist church passed a law that no man, whether preacher or layman, could hold a public religious service within the bounds of another preacher's territory if forbidden to hold that service by the pastor. These evangelists were gentlemen, and they were loyal to their church. They were never unethical, but they kept preaching. Faithful, godly Methodist preachers and Baptist preachers and Presbyterian preachers and other preachers invited them to their towns for meetings; and they turned towns and some cities upside down. One of the greatest meetings ever held was conducted by Sam Jones in Nashville, Tennessee.

Sometimes you pick up a paper, and you read where some evangelist led so many people to Jesus Christ. That is never true. If he did do it, he is not operating in the role of an evangelist. He is operating in the role of a witness for Jesus, and he is neglecting the main part of his business. Any

when the fight was on. I saw evangelism thrive under persecution. Remember, the churches in those days were orthodox; but the dictatorial ecclesiastical machine persecuted the God-called evangelists who were doing such a marvelous work.

I remember not long after Mrs. Jones and I were married, I had just closed a meeting in a little town near Greensboro, Alabama. I had gone to college in Greensboro. I had held meetings in almost every country church in a radius of twenty-five miles while I was a college boy. I went to attend a session of the Alabama Conference in the old town which was in the shadow of the school. My young wife was with me, and I was so happy to get back and meet old friends. Many of the preachers were there who had had me in meetings. They were brotherly and cordial.

I hadn't more than sat down in the church when the Bishop, who is now dead and gone, made the most vicious attack I ever had made on me by anybody. The Bishop did not call my name, but everyone knew whom he was discussing. He said something about a young free lance going over this country holding meetings and not under control of the organization of the church and advised all the pastors not to have him.

It wasn't an easy dose of medicine to take, but I took it. Good, old country preachers came by and shook hands with me and told me not to let it bother me. They told me to go ahead and they would stand by me. I kept up the fight because I knew I was doing what God called me to do. The Baptists and Presbyterians, especially the Baptists, stood by me everywhere I went. For a short period of time, more than 25,000 people joined the churches in Alabama under my ministry. In those days there was some dictatorship in some of the ecclesiastical setup, but the preachers believed the Bible, and I could conscientiously advise people to join the churches. I have never in my life advised any convert to join a modernistic church. My conscience is clear in that particular.

I was an evangelist for a few years and held meetings in many parts of the United States. With the exception of Billy Sunday, no man ever had greater revivals than God gave us. Some of them were historical. Sometime ago the Montgomery (Alabama) Advertiser came out with its 135th Anniversary Edition, and this paper carried my meeting of almost forty years ago as the historical religious event in the 135 years' history of the city.

Evangelists Face Danger of Being Swallowed by Ecclesiasticism

After these great campaigns, and after fighting my way through these difficult battles as just a young preacher, I had a letter from an outstanding Methodist minister who held a high official position, asking me to join all the other Methodist evangelists in a conference in Nashville, Tennessee. I went to this conference; and this gentleman who invited us and who I think meant well said in substance: "The church has not treated the evangelists right. We want to recognize you. We want to put our arms about you. We want to back you." There were a few of the old-time, battle-scarred evangelistic heroes there; and there were also a number of young men there. Some of these young men had had a pretty hard battle and were getting discouraged; so they were very enthusiastic. They did not like the idea of being kicked about by an ecclesiastical foot, and they were so happy to know that the ecclesiastical machine was ready to make peace.

One by one the evangelists said they were very happy and would be glad to go along. The chairman asked me if I would go along. I said: "Doctor, I have been in this work a number of years now, and God has blessed me, and I do not want any entangling alliances. I want to be free. I do not believe an ecclesiastical machine can successfully direct and control a God-called evangelist. I have tried to be ethical, and I have never gone into any preacher's church without an invitation. I have, however, gone

into towns and held meetings in court houses, tents, theaters, and on street corners when some pastor didn't want me; but I always had the saints with me. I have had preachers from other churches, and most of the Methodist preachers have personally been friendly to me, but I just don't feel like coming under the machine and letting the machine control me."

I further said, "The Baptists and Presbyterians and other faithful saints have been most kind to me, and I am given to these saints as an evangelist, and I do not want any ecclesiastical machine stamp on me."

The organization headed up by this very fine man who was a good friend of mine approved a number of evangelists; and, strange to say, they approved me; but I went my own way and did the work I had always done. Now, note this: These gifted young evangelists did not last under the machine. In just a few short years, they were out of evangelistic work, for the doors of opportunity had been closed in their faces.

God gave the evangelist to the body of Christ. A pastor has no more right to control the activities of the evangelist than an evangelist has to control the activities of a pastor. Some pastors have talked about evangelists criticizing the pastors; but, O, how some pastors have criticized evangelists!

Having been in this work for fifty-eight years, I carry some scars; but I have never surrendered. I have seen evangelists surrender, and I have seen their fires of evangelism go out. These fires always go out when God's man figures he has to have any propping post except the arm of God and any leadership except the leadership of the Holy Spirit.

I remember back in those days when the Methodist church tried men like Henry C. Morrison and other men for going into some pastor's territory. These men kept going, and they fought their way through and now they have gone to Heaven. I still find converts from the ministry of these great men of God who were opposed by ecclesiastical leaders. Yet later the evangelistic cause they represented was swallowed up by an ecclesiastical machine, and the evangelism for which these great men fought lost its power in a great church.

Dwight L. Moody was a perfect evangelistic type. As a Christian, he was a great personal soul winner; and as an evangelist, he put more Christians to winning souls than probably any other evangelist in the history of America. Moody and his work, as far as we know, were never swallowed up by ecclesiasticism as the work of some other evangelists.

Modernism Among Presbyterians

A few days ago, I read an article which appeared in a secular paper on what the Presbyterians believe. The author of this article is Dr. Bonnell, pastor of the Fifth Avenue Presbyterian Church in New York City. By the way, the Fifth Avenue Presbyterian Church in days gone by was a great orthodox church. Men like G. Campbell Morgan, John McNeill, and the great Dr. Jowett often spoke in that pulpit. I quote some statements from Dr. Bonnell:

"Except for a minority, Presbyterians do not believe in the literal inerrancy of the Scriptures. They believe in the inspiration of the Scriptures; that God spoke through men whose minds and hearts He had touched. They, therefore, emphasized inspired men, not inspired words."

If Presbyterians believe what this man says they believe, then they do not believe the Bible because the Bible declares plainly that what God says to man came not in words which man's wisdom teaches but which the Holy Ghost teaches. All orthodox Christians believe that in the original languages the Holy Spirit chose the words from the vocabulary of each writer and that the Bible is verbally inspired or God breathed.

Dr. Bonnell says further: "Except in minor Presbyterian groups, the doctrine of the Virgin Birth is not used as a test of orthodoxy in receiving new members or in ordaining ministers and elders." This means that a man may be a Presbyterian minister

and not believe in the Virgin Birth, and he can be an elder in the Presbyterian church and not believe in the Virgin Birth.

Now, I have called your attention to this, not to make an attack on a denomination, but to call your attention to what the Presbyterians believed when I began my ministry. All the Presbyterian preachers I met were orthodox men. They believed the Bible from cover to cover; and they did not test the Bible by human standards of scholarship; but they tested the conclusions of scholarship by God's revelation, which is the Bible.

Remember, in the South the greatest evangelists were Southern Methodists. Up North practically all of the great evangelists that I ever met were Presbyterians. There were Chapman, Billy Sunday, Biederwolf, Torrey, and others whose names should be remembered. The Presbyterians in the North put their definite approval on certain evangelists. Dr. Munnhall, who was a great Methodist evangelist who lived in the days of Dwight L. Moody and who went down in his old age fighting for orthodoxy in the Methodist denomination, told me that some friends tried to get him to accept a position as an evangelist under the Presbyterian denomination but he did not feel, under the circumstances, it was the thing for him to do.

When I first began to work in the North, every Presbyterian minister in every town was in my campaign, and I really believe I had my greatest co-operation from these Presbyterian leaders. These Presbyterian leaders stood back of Billy Sunday when he attacked modernism that was beginning to creep into universities and colleges over the country. Evangelism in the Presbyterian church has since those day been largely scrambled into liberalism and modernism. If Billy Sunday were living today, the Presbyterian ecclesiastical leaders would not back his old-time, uncompromising, evangelistic Gospel—that is, if Dr. Bonnell has correctly reported what Presbyterians now believe.

Now, if Dr. Bonnell has reported correctly (and I take for granted he knows what he is talking about) about the beliefs of the Presbyterians, then any evangelist that goes into a city under a ministerial union with a Presbyterian preacher of the type who does not belong to the little fundamental group that still believes in the Virgin Birth, he will be selling evangelism down the river and will be a party to a great crime against God's faithful, uncompromising, orthodox, evangelical Christians who are trying to hold in these communities a base of testimony.

I have been in evangelistic work for fifty-eight years, and my work has taken me to practically all the states and into many foreign countries, and most of my campaigns have been union campaigns, but I have never knowingly conducted any campaign under the sponsorship of any ministerial association if I knew there was a modernist in that association. As an evangelist, I am given to the body of Christ, to God's born-again Christians; and for me to work under the sponsorship of a modernistic preacher, knowing he is a modernist, would mean that I was betraying God's faithful saints who have refused to surrender.

grace. I preached against any kind of religious dictatorship—ecclesiastical or political. I preached against men committing their consciences to an organization of any kind. The Baptists in this country stood with me.

Baptist churches back in those days had the greatest evangelistic pastors as a whole in America. They were my friends. Dr. Truett personally urged me to come to Dallas for a revival meeting and said, "You are one man that my church will back to a finish." Many times the Baptist preachers would go to the Methodist preachers and Presbyterian preachers and urge them to join in an invitation to me to hold a meeting. They would say, "We will go in with Bob. He is sound. He is orthodox. He believes the Bible. He believes in salvation by grace. We will stand back of him."

Ecclesiastical machinery in those days was limited in the Baptist denomination. There was no overhead government. The people gave their money, not to a cooperative program, but they earmarked their gifts; and God preserved them in a wonderful way; and the Southern Baptist denomination has grown rapidly. But here is a strange thing: The Southern Baptist denomination has never had a large number of outstanding evangelists, but the average pastor of the average Baptist church when I was young had an evangelistic fervor.

Now it is significant that a large percentage of the best-known evangelists today are members of the Southern Baptist denomination. A number of these men did not go to Baptist schools and were not reared in the Baptist denomination. They were not educated under a Baptist organization. They went to independent schools and became evangelists under the stimulation of an independent setup, but they now have lined up with the Southern Baptist denomination. These evangelists seem to be emphasizing in a peculiar way church loyalty—not loyalty to the body of Christ—and they seem to be leaning somewhat on the arm of an ecclesiastical machine. They seem to feel it is essential to their work to carry a denominational stamp.

Now, remember, God did not give evangelists to an organization. He gave them to the body of Christ. They have no right to encourage any saint of God to go along and support a program even with their own denominational tag on it when that program is out of harmony with the Gospel of God's saving grace. The peril that threatens evangelism today is the same peril that wrecked it in the Southern Methodist church. It is the same peril that wrecked it in the Presbyterian church. It is the same peril of ecclesiasticism swallowing up a movement, stamping it, and marking it with a strong ecclesiastical slant and tying it on to religious bossism.

Evangelists Should Not Accepts Sponsorship of Modernists

This present evangelistic wave is already spending itself. A few men may be outstanding because of publicity and special promotion, but the rank and file of the evangelists (and there are a number of good, fine, consecrated men in the business) are finding it difficult to keep on. They are going to face more difficulties, and many of them are going to be lost sight of, and some will soon be taking pastorate, and the thing will close out with the evangelistic movement of our day in the arms of an ecclesiastical machine that will choke the life out of it.

Now, I have been wrong about a good many things, but I have never been wrong in my interpretation of an evangelistic movement for at least fifty years. I am telling you young evangelists under the present trend of things what we call real evangelism is on its way out. In its place will come organization, religious education, social service, etc.

I gave my warning at Winona Lake, Indiana, before World War I; and it came out as I said it was coming out. As a young man I saw it in the Southern Methodist church, and I told them what was going to happen, and it happened that way.

Let me remind you evangelists

that we have to work with God's plan and do it God's way, or there will be no real fruit and no permanent results. God's plan is for the evangelist to go to the saints and help the saints. It is a sin against God for an evangelist to go to a city on the invitation of modernistic machine churches and by so doing slap in the face the ministry of men who have never betrayed the Lord, men who have been faithful to the work of God through the years. I never have done it. I haven't got much longer to carry on, but I am going to keep on keeping on being true to God's faithful saints.

You evangelists cannot work under a local church of any denomination whose pastor does not believe in the Virgin Birth and the vicarious atonement and be true to Jesus Christ. Either Jesus was born of a virgin, or He wasn't. Either He shed His blood for the remission of sin, or He didn't. The Bible says that without the shedding of blood, there is no remission.

Let me, as a veteran of many years of experience, say to the young evangelists of America: There is before you the greatest opportunity any evangelists ever had. You can do a job for God. The people are hungry hearted. There are wonderful saints of God scattered around over the country, and they that know God will hear you when you preach the Gospel. The leadership of the evangelists should be taken out of modernistic ecclesiastical hands and delivered to the evangelicals, however much unknown some of these evangelicals may be, and you evangelists have the opportunity to do it. It is your responsibility to do it.

An evangelist should not conduct campaigns under any other sponsorship except that of the evangelicals. If there are no evangelicals to ask you to come and a community needs you, you ought to go, anyhow. A pastor has no right to dictate the work of an evangelist any more than an evan-

gelist has a right to dictate to the pastor about how he does his job. If you are called of God to be an evangelist and won't surrender, it is God's responsibility to open the doors for you; and if God does not open the door, He will give you wisdom to get into places where you ought to go.

God Has Work for Evangelists Who Are Faithful to His Cause and Plan

You evangelists who are still true to God and not looking for headlines or showmanship or bigness or notoriety or influence but looking for an opportunity to serve can find this opportunity. There are hundreds of little churches with pastors who are orthodox, and they need you. In many towns, there are a number of these little orthodox churches, and they need you and can unitedly sponsor your meeting. They are fighting the Lord's battle against the dictatorship of the modernistic ecclesiastical machine, and some of them are being persecuted because they will not surrender. You evangelists ought to go and help them. There are enough true, faithful, evangelistic pastors and churches in America to have the most wonderful revival America has ever known at this time when people are heart hungry, but they can't have this sort of revival if the evangelists lean upon ecclesiastical arms and think about headlines and the big thing instead of doing what God wants done.

I remember years ago when an evangelist told me he would not take any town of less than 50,000 people. I saw him out of work in less than five years. He was looking for a foothold anywhere he could get it. Now, remember, for fifty-eight years, I have practiced what I am now preaching. There has never been a time when I did not have an open door. After fifty-eight years in this business I still can't accept all the invitations that come; and I have never accepted an invitation to any church

that had a modernistic pastor or any group of churches if there was a modernist in the organization and I knew it.

I have been always ethical in my work. I will not accept an invitation to preach in a man's church unless I can recommend that the converts under my ministry join his church, and I will not preach under a group of churches unless I can recommend converts to these churches. It is not ethical to hold a meeting under a group of churches and not send the cards to those who invited you if cards are signed for those churches. Remember, when you work under a modernistic ecclesiastical setup, you are not only a party to making it hard for your orthodox brethren, but you are going against the clear-cut statement of Scripture. You are also by your influence and position bidding God speed to false preachers of a false Gospel, and you are partaker of the evil deeds of such men.

Most of the evangelists who have gone out from Bob Jones University have stayed true. A few of them are leaning on ecclesiastical arms instead of leaning upon the power of God. Just give those fellows time. They will wind up as the pastors of some machine churches, or they will be begging for somewhere to preach because the power of God will not stay with them.

I have just recently closed an eight-day meeting in the Free Will Baptist Church in Durham, North Carolina. The pastor of that church is a young man. He went there three years ago. His church is located almost in the shadow of two denominational universities and a great state university. This man is faithful to God and his responsibility. He preaches the Gospel. He is working hard. He is winning souls to Christ. He has about two evangelistic campaigns a year in his church, and he has an evangelistic type of ministry as a pastor. He and his folks are out

(Continued on page 12)



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News Notes

(Continued from page 5)

the church. After the sermon the American evangelist invited all who felt deeply moved to stay afterward and hear another quiet 10-minute talk on what the Christian way of life means. Bannister stayed!

The week-long Founder's Week Conference, January 30–February 5, marks the 119th anniversary of the birth of the Institute's founder, Dwight L. Moody.

Some 15 outstanding speakers from all parts of the continent will be heard during this golden anniversary week. These include: Dr. Frank E. Gaeblein, Stony Brook School, Long Island, New York; Dr. Wilbur M. Smith, Fuller Theological Seminary, Pasadena, California; Dr. William Fitch, Knox Presbyterian Church, Toronto, Canada; Dr. Robert G. Lee, Bellevue Baptist Church, Memphis, Tennessee; Dr. Joseph P. Free, Wheaton College, Wheaton, Illinois; and Dr. Kenneth S. Wuest, well-known Greek New Testament authority, author and lecturer at Moody Bible Institute.

Many other distinguished speakers will be heard and there will be special music throughout the week.

More than 3,000 alumni are expected to attend the homecoming celebration on Tuesday, January 31, slated as Alumni Day. A missionary symposium is scheduled for Thursday afternoon, February 2.

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